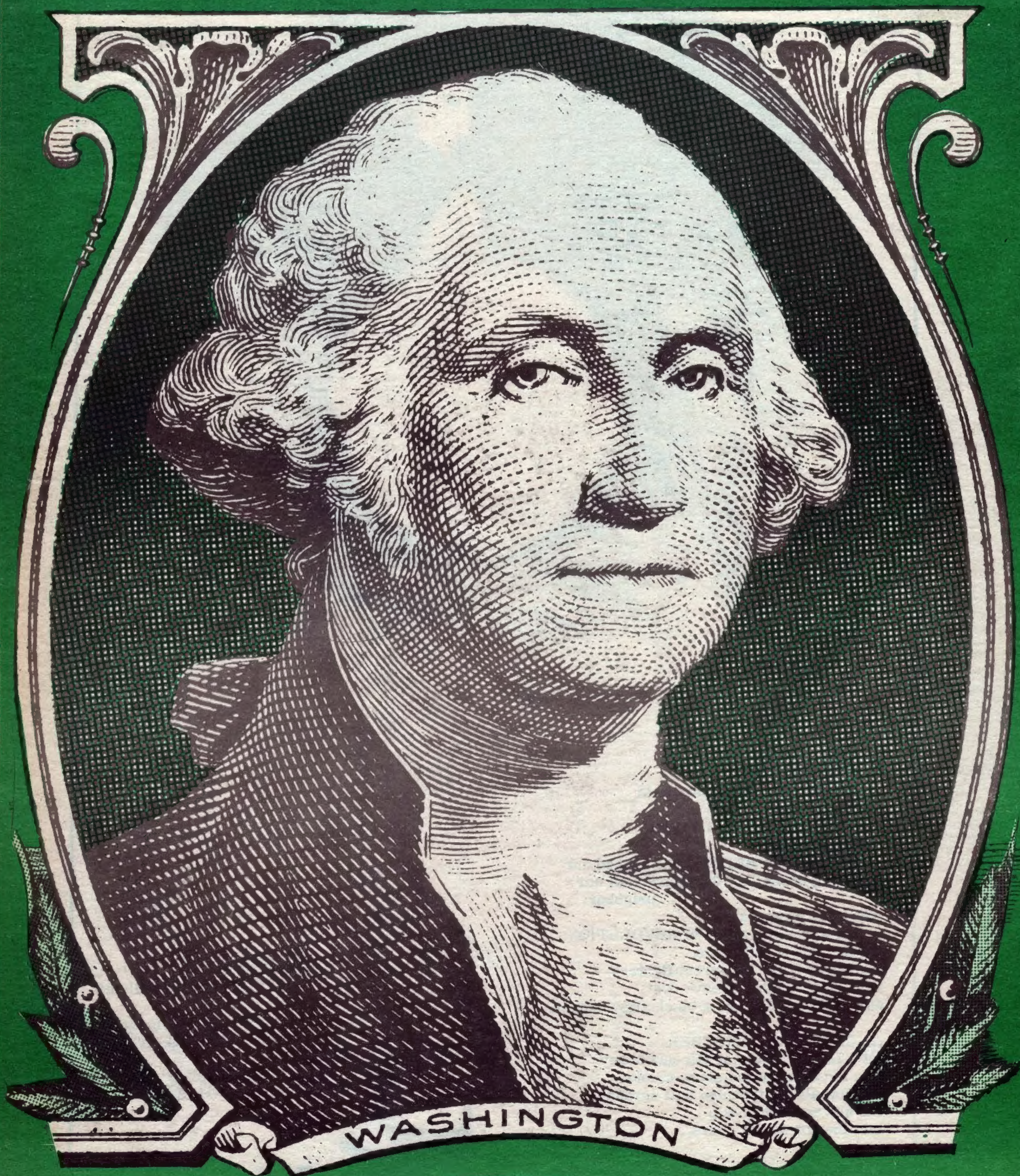


20¢  
town

# HELIX

25¢  
country

VOL. 5 NO. 1 .... SEATTLE ... OCT. 17



KEEP IT



## ONCE - 1

...NEXT willingly the girl next door  
let us bore a tunnel of desire  
in her bowels.

...THAT let the light hollow  
from her belly to her  
back:

an intersection of  
desires in the  
CENTER OF  
WASTE.

## TWICE - 2

...WHEN did our mothers hold  
us like a hole?

...WHEN did our face fall into  
that deep dish?

...a little time BEFORE she pushed our  
thumping knees into the stomach of our  
neighbor:

soft belly of waste.

...we were born again to REVOLUTION:  
out and into a soft place.

...NOW we are the street fighters  
with crotches full of cave dust  
and heels as black as a black alley runner.

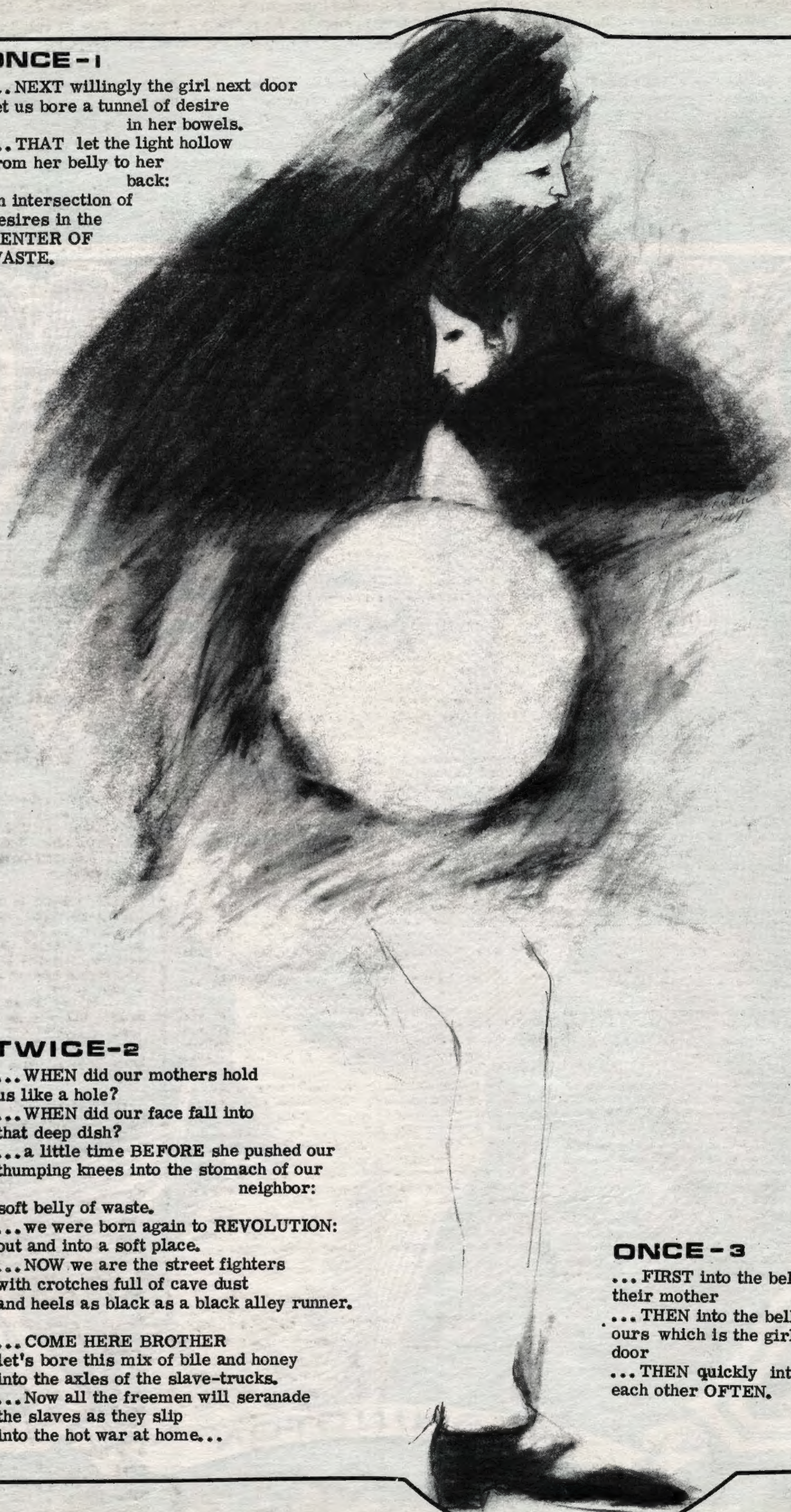
...COME HERE BROTHER  
let's bore this mix of bile and honey  
into the axles of the slave-trucks.  
...Now all the freemen will serenade  
the slaves as they slip  
into the hot war at home...

## ONCE - 3

...FIRST into the belly of  
their mother

...THEN into the belly of  
ours which is the girl next  
door

...THEN quickly into  
each other OFTEN.





DISPATCH is the inspiration of a group of young men and women interested in developing media communication in Southeast Asia. Challenged by the idea that the fate of their world is tied closely to the political and social evolution of that region, members of the group are coordinating their energies to struggle against the barriers to communication which dangerously divide Orient and Occident.

DISPATCH's main concern is bringing truth and depth of understanding to the public. Initially it will publish a Southeast Asia newsletter and operate a Vietnam news service. Both the newsletter and the news service will stress frank presentation and depth of understanding of the facts. Both will shy from the solely military perspective and weight heavily political, social and economic implications of events.

DISPATCH is also establishing an audio-visual branch to introduce the DISPATCH perspective to television, radio and recording media. Immediate projects planned for the audi-visual branch include television and radio documentaries, and the production and marketing of high-quality recordings of Vietnamese classical and folk music. Oral history research is also planned. In addition, DISPATCH will assist with the researching, writing and marketing of books on Vietnam and other Southeast Asian countries.

## BUDDHIST CONVENTION

Though it went almost unnoticed by the American news media, the 1968 Buddhist Convention held August 16th through 22nd in Cholon is one of the most significant happenings of South Vietnam's political year.

On the surface the convention was not particularly spectacular. Four hundred representatives of Buddhist congregations throughout South Vietnam decided to maintain their leadership, re-electing 86-year-old Thich Tinh Khiet their supreme head, Thich Thien Luat his deputy and Thich Thien Hoa rector of the Institute for the Propagation of the Dharma (the Vien Hoa Dao).

Not unexpectedly, Thich Tri Quang, enigmatic leader of the militant An Quang group, refused to accept any position in the new leadership for fear he might be returned to 'protective custody' by the government.

And with little surprise, the congregation representatives passed a resolution demanding the restoration of the first Buddhist charter suspended by the government in 1966, return of the national shrine now held by pro-government followers of Thich Tam Chau, and compensation for damages to Buddhist installations in the course of the war.

What gives the convention significance, however, is that it marks the re-awakening of the Buddhist struggle movement over eight months of dormancy. In the re-awakening are the seeds of another confrontation which threaten to grow nasty weeds in the lawns of President Nguyen Van Thieu's Independence Palace.

With the convention the split in the Buddhist church has, for all intents and purposes, been repaired under the leadership of the militant An Quang group, except for conservative Thich Tam Chau's Vinh Ngien Pagoda, all Buddhist congregations sent representatives to the convention, and the representatives accepted easily the installation of two militants, Thich Thien Minh and Thich Phap Tri, to powerful church posts.

Even Thich Tam Chau—a close friend of vice-Ky who has been abroad since the fall of the Ky cabinet 12 weeks ago—was quoted by BBC as talking hopefully about reunification of the church. It is becoming increasingly clear, though, that the conservatives still hold the national shrine, they have a vase without flowers, and continued holding of it serves now only as a locus for Buddhist opposition to the government.

Most important, the convention made it increasingly clear that the Buddhists, for both moral and political reasons, have put themselves on the side of quick peace and radical reform in a way that harks back memories of earlier struggles which toppled governments and caused consternation to American policy-makers in war-torn Vietnam.

Thich Thien Minh, re-emerging as the action man of the Buddhist struggle has said that the Buddhists will send a delegation around the world to explain the aspirations of the Vietnamese people for peace. 'We may approach the opposite party to end the suffering and killing' said Minh. But just who the 'opposite party' is remains as ambiguous as the political alliances of the Buddhist movement.

'When you are representative of millions of Vietnamese people, you cannot sit calmly and watch the war without doing something. Our responsibility is to find out all possible means to end the war, to end the terrible carnage.'

'Moreover,' the convention spokesman said, 'the war cannot last long into the future. The mass will seize their own destiny.'

Vietnamese Buddhists must choose a good way lest we get lost in the desert. That is the reason we must stand in close ranks and follow correctly the way indicated by the church.'

The reunion of the Buddhists behind an action policy of

peace and reform forecasts a confrontation between the Buddhists and the Thieu government. In fact that confrontation has already been framed up by Thich Thien Minh, who in his convention-ending press conference charged the Thieu government with 'detaining people who tried to help build democracy.'

It is commonly accepted that Thich Thien Minh was referring to the cases of Dr. Nguyen Van Man, former mayor of Da Nang, Col. Dam Quang Yeu, former commander of the Quang Da Military area, and his assistant, Col. Nguyen Van Mo. The three have been detained since the Buddhist struggle movement of 1966 collapsed beneath the force of the American supported military junta led by then Air Vice-Marshal Nguyen Cao Ky.

The Buddhists are not to be taken lightly. One of the secret decisions coming out of the convention was for the 'clergy' to be deployed as organizers among the people. In addition to their pagoda in a cture which reaches the village level, the Buddhist militants have close ties with the student peace movement and opposition political groups.

The names of Thich Thien Minh and other Buddhist religious and lay leaders have already been associated with a six-step plan for ending the war.

The plan proposed by the semi-clandestine 'Voice of the people of South Vietnam' calls for:

1. The United States to stop bombing North Vietnam.
2. North Vietnam to stop sending troops to the South and to stop supplying ammunition to the N.L.F.
3. A total ceasefire between North Vietnamese troops and those of the South Vietnamese government and her allies, with all troops occupying the areas they control, and with peace negotiations opening simultaneously.
4. Responsibility and control of the ceasefire to be held in a neutral country including the governments of North Vietnam, South Vietnam, the N.L.F., and the United States.
5. Continuation and expansion of the conference to solve the problems of a permanent ceasefire and real peace.
6. Withdrawal of American allied and North Vietnamese troops from South Vietnam upon the reaching of a peace solution, leaving all the people of Vietnam from both the North and the South to decide among themselves, the solution for uniting and re-building the nation.

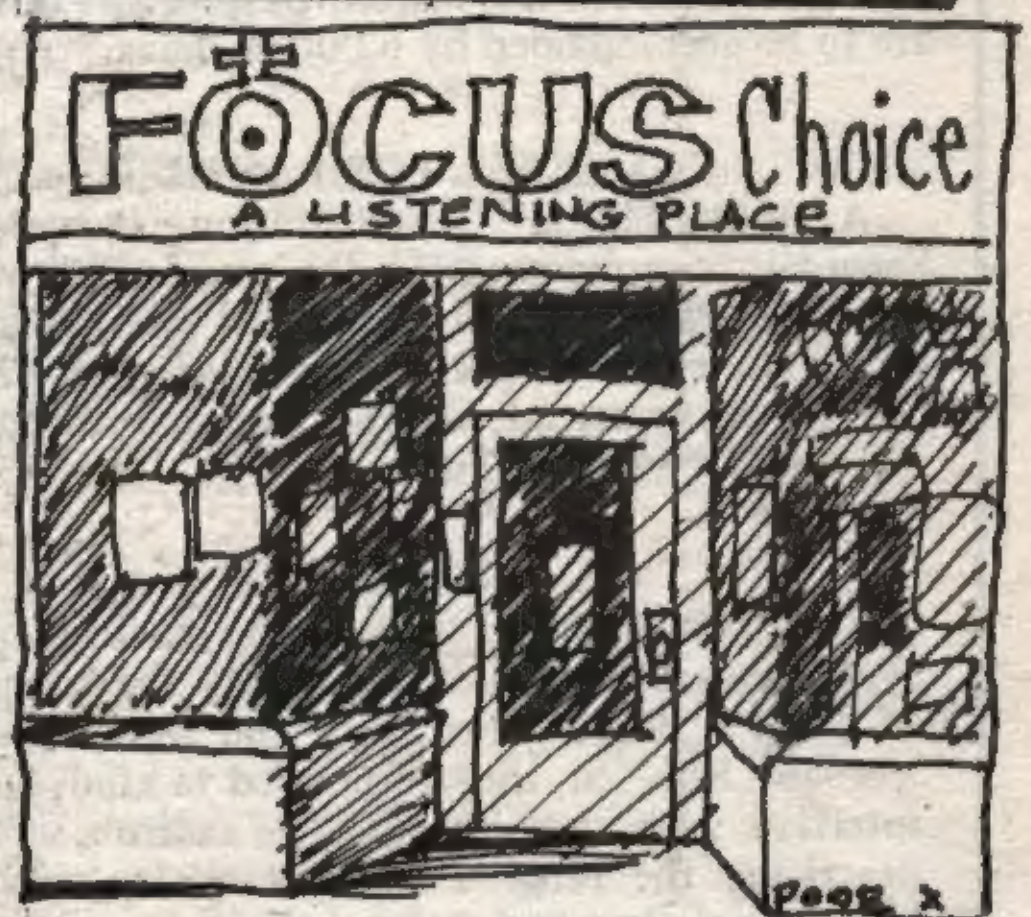
A usually reliable Buddhist source believes this plan parallels a Buddhist one and predicts that Buddhist demands will follow it. However, Thich Thien Minh told DISPATCH he is not a member of the 'Voice' and he has only expressed sympathy for its goals.

'We are strong with the people,' said a young monk. 'We can live with the Communists.' Thus Buddhist strategy aims not at defeating Communists but at maintaining and increasing Buddhist support among the people. To do that it must struggle for the welfare of the people as well as the freedom to expand its own ideological influence.

'Only Buddhism offers the Vietnamese people an ideology to replace Co unism,' sighed a recent article from Chanh Dao, the organ of the An Quang group. 'If the Americans had recognized this when they first stepped into Vietnam, if they had really wanted to help the Vietnamese people to build a free society, they would not be losing this ideological war.'

MICHAEL MORROW, one of the founders of dispatch, and like the others usually resident in Asia, visited the HELIX office last week with a small but impressive collection of original documents from and articals about South East Asia. (Some, like the one printed to the left are important first time published news reports.) The artical printed here is one entry in Vol I number I of "Dispatch" a newsletter of the organization. This first one was laid out in the HELIX office and will be circulated --among other places-- in SEATTLE.

DISPATCH



They're doing the Christian charity trip at FOCUS, a store-front office in the Capitol Hill district. Funded by the Methodist Church (Pacific Northwest Conference) FOCUS is an umbrella agency staffed by two full-time people.

Betty Johnson is the nice chick who types by the window, makes the free coffee, raps freely and laughs a lot, "We handle all the drop in trade," she says. By that she means street people in search of an ear, a job, medical help or a phone number of someone to call.

FOCUS is not, according to its director, Hal Perry, set up for what he calls "crisis intervention." But Betty's little rotating file of Phone Numbers to Call of People Who Can Help seems to spin quite frequently.

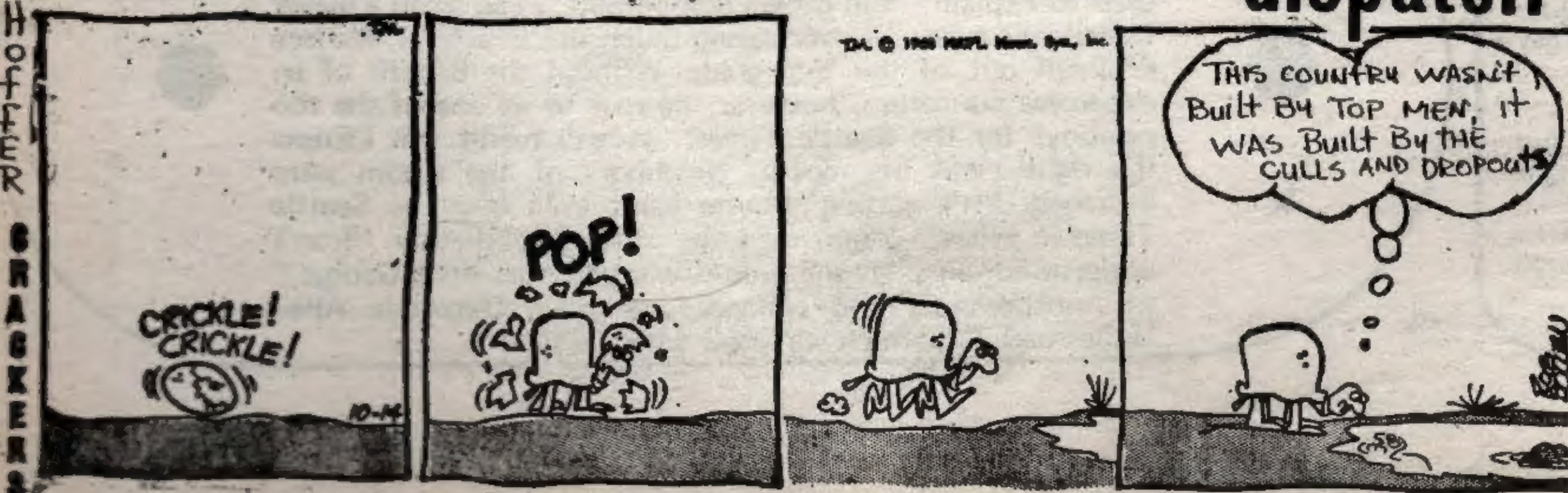
Betty and Hal work in the front office; in back is the fabled Back Room housing some of the city's best graffiti, scrawled all over the walls in vivid color.

The Back Room is also the waiting room Monday and Thursday night for FOCUS's free medical service. Two doctors on Monday and one on Thursday give help for drug-related problems, from 7:30 to 9:30 p.m. On Monday, the cast includes Dr. Irving Kohlberg and Dr. Susan Murphy. Thursdays, the office is manned by Dr. Charles Keck. If they can't help you, they know who can.

But at FOCUS, Steve Scroggs drops in weekdays at 5 p.m. to help the street people find gigs.

According to Hal, the other project under the FOCUS umbrella is Hallelujah House, aimed at the under-18 crowd. It's not a crash pad— just a drop-in place and rap session emporium staffed by four full-time types, it's at 1630 14th, open from 2:30 p.m. The people at FOCUS can't bring you down from a bad acid trip but they know who can. Their address is 1717 Broadway, phone EA9-1174. They're doing their trip weekdays from 9a.m. to 5p.m.

dispatch





### CHICAGO MARCH

Commemorating the one month anniversary of the Battle of Michigan Avenue on September 28, the Chicago anti-war movement staged the largest protest march the city has ever seen. Stretching the entire length of Michigan Avenue, 25,000 persons marched to protest police attacks on demonstrators during the Demo National Convention last month. No incidents with the police occurred.

The city, expecting only a few thousand marchers, had decided to let the march occur without hindrance in order to show that people are free to march in Chicago when they obtain the proper permits and "don't attack the police." A similar tactic was used with a march on May 4 following the police attack on the April 27 peace march here. But the plan backfired as they poured into the streets to demonstrate forcefully that violence on mass marches occurs only when cops attempt to prevent such marches.

It was obvious from both the size and dress of the crowd that the march had reached further into the communities of Chicago than any previous peace action in the city.

### G.I. MARCH

Despite an attempt by the Air Force to get Lt. Hugh Smith, one of the two organizers of the October 12th G.I. march in San Francisco, the march took place. They tried to send him to Taiwan, but were thwarted by Justice Douglas. In addition, they also tried to stop the other co-sponsor Airman 1/c Michael Locks in D. C., by trying to screw him on an inaccurate pass, but failed. The armed forces near the Bay Area are also carrying out special inspections on that day to doom the march. Despite all 1,000 G.I.'s are to be accompanied by 6,000 civilians.

### FUNERAL FOR PANTHER

A white-radical demonstration occurred last Saturday, commemorating the murder of a 17-year old Black Panther. Shot earlier that week by a cop on a fake stolen car hassle, memorial services were held for Butch Armstead, by the Panthers on Saturday. The inquest was held Tuesday.

### YOM KIPPUR

On Yom Kippur, the young radicals picketed synagogues in Oakland, specifically the congregation of Huey's Judge (Friedman), and were unwelcome. Verbally hassled, they responded in kind, but didn't interfere with the services. The radicals said it was practicing the religion of their choice, and said it became strictly a generational thing.

### STOP THE DRAFT

Four events during the week of October 13-20 are expected to dramatize the fact that the first Oakland Stop the Draft Week happened one year ago. The defense committee is thus hoping to maintain interest in the Oakland Seven who are up on conspiracy charges. A Party was held the 13th in Provo Park; A Panel, a pre-induction physical party (wow) and a large scale demonstration planning for next month complete the events.

### HUAC COUGH

Jerry Rubin, Abby Hoffman, et al., continue to blow the minds of the HUAC, during their tight (security) hearings in D.C. Jerry lost his real bullets, but was allowed to keep his plastic M-16; Abby lost his whip and then his shirt (American flag variety) and was then busted, as was his wife. So far, no contempt citations, but lots of mutual hassling. A new group called WITCH (Women's International Terrorism, etc.) has appeared on the scene for the hearings, and received hot press coverage.

### HUEY AND CLEAVER

Huey's judge equivocated on his sentence, leaving it up to the California Adult Authority to finally determine how long he stays in. Meanwhile he was denied bail during appeal and quickly taken to Vacaville. Defense attorney Garry still remains optimistic about appeal. About the same time, Cleaver lost one round with the Adult Authority on September 27, when the Appellate court overruled the order of Superior Court Judge Sherwin, who had let him out. The panthers are now moving to internationalize the struggle on a massive scale, seeking contact with any group throughout the world who would help publicize and put pressure on California to end the political imprisonment of these two leaders in the struggle for black liberation. They still need money for the defense.

### BLACK RE-ENLISTMENT

The Bond (GI Union News) reports that re-enlistments of Black G.I.'s in 1967 were less than half the 1966 rate (31.7% vs. 66.5%). Among whites it fell from 20% to only 12.8%. In the last two years more than 190,000 have gone AWOL; 60,000 stayed past the 30 day limit (to thus become deserters).

THESE BUILDINGS ARE LOADED WITH THE LATEST AND MOST ADVANCED DETECTION EQUIPMENT. THERE FOR THE SINGLE PURPOSE OF SEEKING OUT AND ANNIHILATING MISSIONS SUCH AS THIS....



## WALLEYES

The uptight fascist crew of radicals from Oregon City, Oregon arrived in Seattle last Saturday night still wet and cold from the open air flight in their battered Tin Lizzie affectionately called "The Demo Special." The contingent of young brown-shirts better known as the Peace and Freedom Party was weary and battered in its nationwide pursuit of the George Wallace Election Special Squadron flying remodeled Boeing bombers and the flashier KKK-69 fighter planes.

As the Wallace squad was landing at Sea-Tac, loyal followers attempted to sacrifice themselves to the whirling propellers in hysterical fits of devotion. Pressmen trembled at the spectacle but failed to mention it in their articles. Wallace picked up a girl still bleeding, trampled in the lemmings rush, brushed her off, and kissed her on the forehead. The crowd was silent. The girl's wounds were miraculously healed and she ascended into Heaven. The Wallace entourage proceeded to the Moore Theatre to witness the Carny routine so long awaited the Seattle Believers: Long Haired Nazi Radicals vs. The Tiger of Truth.

In secret meetings beforehand the motley band of eggheads and Free Speechers decided to thwart the plans of Wallace the Mighty and limit their activities to outside the arena. Such is the cunning of those who toil under the hot Southern sun. However, on the evening of the event some misinformed brave souls entered the arena and were

devoured by the honey drippin' lips of the Wallace girls ("just the cutest bunch of sweeties you ever laid your eyes on") and crucified by poison tipped Campaign buttons. A noble death.

Meanwhile, outside the Eastlake Affinity group suddenly found its collective body ON THE LINE protecting innocent female demonstrators with "Wallace SUCKS" signs from the snarling drooling kidney-punching crowd. Heklers brought shame to many faces by hurling vituperative insults such as "Niggerlover" at the undaunted PFPers.

At one point the demonstrators took over the intersection (kindly removed of all traffic by the local law enforcement officers) and proclaimed: THE STREETS BELONG TO THE PEOPLE. One Young police cadet was heard to say: "I'll open the street to cars and tell them to drive at 60 and we'll see how long the streets belong to the people."

As Wallace arrived and began his assault on the helpless few radicals lost inside, the main body of PFP adjourned to the Westlake Mall to decide which party to attend afterwards. Those who remained outside the Moore saw legions of Faithful raise their fists in the Heil Hitler of 1969 "ABSOLUTE SUPERIORITY...." Those who remained with signs proclaiming meek slogans such as WALLACE IS A RACIST were pushed, hassled, confronted and singled out by the police as troublemakers. Mad dog Wallace supporters sprayed MACE-like anti-canine gas in the faces of Judith Shapiro and Betty Neimi. Hecklers disguised as hippies yelled epithets at blacks who tried to argue with Wallaceites.

The outcome of it all: everybody came away feeling pretty good except for a few Peace and Freedom party planners who sadly discovered that the "Demo Special" has run out of fuel and exhausted targets. The Tin Lizzie must be dismantled and used to build tree houses and other Swiss Family Robinson survival structures.

Thirteen-year-old blind newspaper boy George Wallace was beaten to death in Seattle Saturday night by a gang of youths wearing red arm bands and PFP insignia. Wallace, who was blind from birth, refused to think of himself as handicapped. "When one sense is damaged" he used to explain, "the others compensate. I can smell a nigger five blocks away." Never seeing much use in school, Wallace dropped out of the first grade. Without the benefit of an expensive education, however, he rose to be one of the top newboys for the Seattle Times. "I can't read it, but I know it's right" was his motto. Neighbors of the victim were outraged. "It's getting so you can't even buy the Seattle Times in peace," complained Mrs. Hilda Weyerhauser. "I can't understand why anyone would want to hurt little George," his mother said and collapsed, sobbing. Detective Allen Dulles said, "We think we know who did this."





# FREEDOM FISH

About 250 Indians and non-Indians got together last Sunday to catch some illegal salmon in commemoration of an October 13, 1965 raid on Franks Landing in which state games officers attacked Indian fishermen. After netting several fish, the demonstration moved to Olympia for a sit-in on the steps of the Hall of Justice.

Suffering from a monumental lack of organization, the anniversary fish-in almost wasn't. Several prominent Indian activists Janet McCloud and Bob Satiacum boycotted the event because of participation by the Peace and Freedom Party and Students for a Democratic Society.

Early Sunday, demonstrators from Seattle, Portland, Tacoma and Vancouver began arriving at Franks Landing, just outside Fort Lewis on the Nisqually River. An organizer from the Southern Christian Leadership Conference was on hand to lead the group in some riverbank singing while a steady drizzle beat down on the crowd.

With the Indians taking a background role, several persons argued whether or not non-violence would be the order of the day in Olympia.

Expecting a long-awaited confrontation with law enforcement officers, some people wanted to turn the sit-in into a resistance situation while others favored the non-violence preached by the SCLC organizer.

Since the rain was breaking up the crowd, someone decided to pull in the nets prematurely. Max Smith, a former Liberation News Service staffer now living at Franks Landing, took care of the fishing chores after several Indians declined.

By the time demonstrators reached Olympia, the rain had stopped and Sunday tourists already were lining up around the capitol building to stare at the proceedings.

Whether by accident or design, the sit-in came off much better than the riverbank rally, with Indian speakers assuming leadership.

There was a genuine beautiful feeling among the crowd as it raised its collective voice in songs of protest and liberation which had their roots in Selma, Alabama.

Though the rally was denied its confrontation with game officers or state police, a squad car parked just out of sight of the crowd took in all the proceedings. Probably it was best that state officials decided not to interfere. The crowd didn't have ample preparation for a mass bust and only one person carried first aid supplies.

After an illegally caught salmon was auctioned off, Indian activist Hank Adams introduced Army PFC Sid Mills. The young soldier, a Cherokee-Yakima Indian and Vietnam veteran read a prepared statement in which he said he would no longer serve in the Army when his own people needed him more. Suzette Bridges, an Indian resident of Franks Landing, echoed his words when she said she was an

Indian first and an American second. She also declared that from now on, no illegal salmon would be sold for less than 50 cents a pound. The fish can be purchased at Franks Landing anytime and some had gone for as little as 15 cents a pound.

Indian speakers all said the demonstration signaled a new period of protest in the long fishing war. Until that time, few non-Indians had joined their red brothers in the fight. Last week's rally showed, though, that there is widespread support for the Indians' cause among other members of the community.

Some persons thought the fishing fights were over last spring when the Supreme Court ruled that Washington State had the legal right to regulate Indian fishing off-reservation in violation of the 1854 Medicine Creek Treaty. That decision, though, combined with such indignities as those suffered by fishermen three years ago at Franks Landing, merely served to bring additional supporters into the battle.

More demonstrations have been planned by those living in the Franks Landing communal and many more demonstrators, fishermen, supporters and supplies are needed to carry on the fight.

About 100 persons now are living full-time at the landing and some of them have been there since August. Indian teepees and lean-tos don't offer much shelter or warmth in a long Washington winter, but these persons have pledged to stay with the Indians until the fight is won.

ED JEFFORDS

## hi noon fish

MAX SMITH

Frank's Landing, October 15 Monday night sentries armed with rifles stood at the boundary of this land to prevent state or local police from making further arrests of Indian fishermen or their supporters here.

Governor Dan Evans, who had been informed of the sentries, ordered police to stay away from the landing last night.

Earlier yesterday, two arrests had been made. At the fishing site, where a few of us were sitting around the fire, waiting for a ride back to the landing, eight cars from the sheriff's office and two from the fish and games department drive up. About 25 deputies with tactical police gear pour out of the cars. A boyoneted m-16 and a rifle with scope are trained on the trees. A police photographer clicks them their Hollywood postures - a B movie stake out for public enemy number 1.

They have come after Roger Crowley, 18. As eight game wardens enter the camp to take him to the car, I flash on him at dinner a few nights ago, carving and serving venison to the whole crew before he ate; he had been working in the rain all day. He has very clear eyes.

"Search him," a deputy says. They even jerk off his boots and shake them.

"Why is this man being taken?" "We have a warrant for him."

The police don't look at us; I realize that they too are afraid.

At the landing, a few minutes sway, the scene is repeated, with George Meskuotis being taken, and with people there lecturing the police.

They also had warrants for Indians, Frank Monts and Al Bridges and another John Doe warrant for a non-Indian; none of them were around. (The warrants for Roger and George, both non-Indians, were written for John Doe.)

Several hours later they are back, out on bail, both with their hair an inch long and George's beard gone. The jailers had acted on a County Superior Court order though it was supposedly to apply

SEE PAGE 7

### PAN YIP

Yippies and Panthers have formed a pact, according to Cleaver and assorted Yippies. In an interview from the Oakland jail, by Stewart Albert:

I told Huey I had heard a Panther say at a rally, "If Eldridge is elected President we will paint the White House black and then burn it down. We don't want to have anything to do with it."

"The presidential election is a different thing," Huey said. "We can go along with a boycott of that, because the president is president of the mother country, and we are building a black sense of nationhood. But it's impossible right now to get blacks to participate in a street action that doesn't involve armed self defense."

"The Black Panthers," he said, "will openly support, but not participate in, Yippie street actions on election day. In the long run, it's the same revolution."

\*\*\*

### HUMAN LIFE

*One great source of strength of the ruling class has ever been its willingness to kill in defense of its power and privileges... The readiness of the ruling class to order killing, the small value the ruling class has ever set on human life is in marked contrast to the reluctance of all revolutionists to shed blood.*

James Connolly, Irish Rebel.

\*\*\*

### DESERTERS BANNED FROM SWEDEN

(LNS-Mass.) Two American deserters were sentenced to two month's imprisonment last week and ordered to be expelled from Sweden for drug offenses.

Joseph Edward Norwood, 20, and John Dowling, 20, pleaded guilty to charges of illegal possession and distribution of narcotics.

The court in Malmoe sentenced them to two months in prison, and expulsion from Sweden until 1975, when they will be allowed to return.

The prosecution told the court that Norwood and Dowling who were among the first ten U.S. deserters to be granted asylum in Sweden, were picked up in a Malmoe apartment last month following an anonymous tip. In the apartment narcotics police found 70 grams of hashish.

The two Americans deserted in West Germany and fled to Sweden to escape service in Vietnam.

In another development 17 more deserters from U.S. military units have received asylum in Sweden, "for humanitarian reasons," the Swedish Aliens Commission announced.

A spokesman for the commission said that 136 deserters so far have reported to Swedish authorities and 102 have been allowed to stay. Some 15 of these have left Sweden.

\*\*\*

### NAUGHTY, NAUGHTY, Mick!

Mick Jagger's allowing as how he couldn't disapprove of what the church calls, "unmarried fatherhood" has subjected him to stern criticism from the Archbishop of Canterbury... "sad" illustration... "disintegration" of society, etc.

In answer: "I believe that we are on the verge of a spiritual regeneration of which the archbishop has no knowledge," said Jagger.

\*\*\*

### NEW PARTY

An open meeting to be held by The New Party on Saturday, October 19, 1:00 p.m. at the YMCA, 1700 - 23rd, Seattle, will feature two well-known activists in the fields of foreign policy and race relations. Professor Alex Gottfried, member of the Political Science Department, University of Washington and member of the University Committee on War and Peace will discuss "Vietnam and U. S. Foreign Policy." Michael Ross, former member of the Model Cities staff in Seattle will give his views on "The Ignorance of Government."

The purpose of the New Party is to create a new mainstream party for all citizens alienated from the status quo. National New Party plans include the launching of social action projects-legal services, health care centers, and special store-front schools to operate at the local level.

Developments from the national party, progress of local candidates, and campaign plans will be discussed at the October 19 meeting.

\*\*\*

### SEX AND THE FBI

An FBI clerk fired for sharing a bed with a girl friend has won the right to trial by jury to determine whether he was in fact guilty of conduct unbecoming an FBI employee. The Appeals Court embraced the 1949 remark of the late Judge Learned Hand: "We have answered in the negative whether an unmarried man must live completely celibate or forfeit his claim to a good moral character."

\*\*\*

### PFP ACTIVITIES

UW Group meeting on Friday, 7:30 p.m.?party on Saturday, 8:30 p.m., 830 - 31st. Avenue East; Women's Liberation on Sunday, 7:30 p.m.



# BATTLE OF ALGIERS

FILM  
REVIEW

6

Benefit Showing for DR-SEATTLE & Black Panthers... Oct. 16 7:30 & 10:10 PM  
Also Matinees Daily at 1:30 & 4:10 PM on Oct 17 to Oct 19... Don't miss.....

GENE YOUNGBLOOD



The people of Algiers attack French soldiers in scene from 'The Battle of Algiers.'

"Algiers" is, in many respects, a traditional war movie. But it is traditional only in genre. This film and Pasolini's "Gospel According to St. Matthew," another maverick genre movie, stand as proof that it's not what you do but how you do it that counts.

If you want to reduce "Algiers" to the level of "war movie," then I'd say it's the best war movie I've ever seen. But of course it's much more than that.

This movie is a fiction newsreel, an account—or re-enactment—of the rise and fall of the National Liberation Front in Algeria in three years of terror from November, 1954, to October, 1957, a conflict of classes implications that never meant much to the average American citizen.

Marcello Gatti's photography, as in Monicelli's "The Organizer," is often harsh, grainy, out of focus, off-center. The camera style is 1965 Santa Domingo Hand-Held: sometimes jerky, sometimes obscured by persons passing "accidentally" across the field of vision, often apparently spontaneous. As in authentic newsreel footage, key action scenes such as machinegun battles or crowd-vs-tank riots are viewed in extreme long shots, as though it were too dangerous for the cameraman to venture closer.

Although Pontecorvo does, of course, come out strongly on the side of the rebellion, he exercises restraint in depicting the means to their end. No attempt is made to whitewash the plastic-bomb atrocities of the terrorists at the expense of the French soldiers — they are equally execrated.

The film concludes on a devastating note: December, 1960, three years after the rebellion has been crushed, some 2000 Algerians pour into the streets in a wild, spontaneous demonstration for freedom. They are greeted by machinegun fire and tanks in a large-scale battle scene which rivals anything out of DeMille.



SWAN

WAN MAKES A

MOURNING BURST OF OLD NEWS

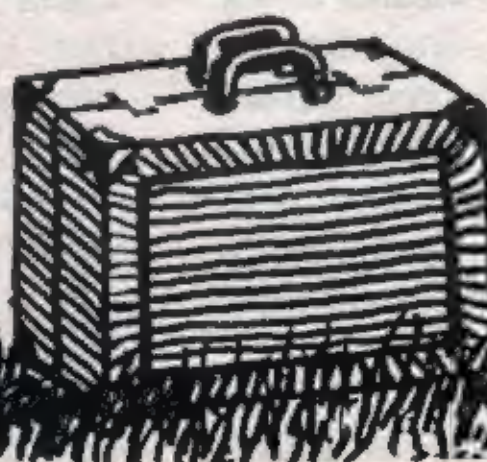
YES, THAT'S RIGHT, I DO.

I WAS STANDING HERE  
WITH MY HANDS FOLDED INTO MY PANTS  
POCKET WITH NOTHING TO DO AND A SUITCASE  
FULL OF TIME.

8:45, A POLICE CAR SCREAMS BY  
I SHUFFLED MY FEET AND NEXT THING I KNOW  
THE CAR IS IN FRONT OF ME  
TWO NICE BLUE OFFICERS RELEVIED ME  
OF MY PANTS.

I REMAINED STANDING.  
THERE WAS NO ONE TO REPORT  
THIS INCIDENT TO, SO I AGAIN  
FOLDED MY HANDS AND PLACED THEM  
INSIDE MY UNDER PANTS  
THUMBS RESTING ON THE BAND.  
I WOULD SAY AT THIS TIME IT IS POSSIBLE  
TO ASSUME THAT I MAY CRAWL INSIDE  
MY SUITCASE.

— KINGSLEY SWAN -1968



© c/h 1968



# Burger Hut Sad Walk

Shortly after 8 p.m. Monday night, in the Burger Hut, an experiment in social intercourse commenced. An unprecedented alliance between business and street people in the U District was discussed and tentatively implemented. It has yet to be seen whether long term cooperation is possible.

This alliance, or at least, convergence of interests, is the result of an almost symbiotic relationship between the Burger Hut and its rather unique clientele. In a very real sense TWO businesses operate out of the Burger Hut location, one selling food for body, the other selling food for the mind. The latter provides a market for the product of the former while the former provides a base of operations for the latter.

But others in the community view this interaction as being parasitic and are working to destroy the pest, even if it kills the host. The Carrol Mortgage Co. is threatening to start lease abatement proceedings before the City, whereby the Burger Hut would be declared a Public Nuisance and its lease legally suspended.

Complaints against the Hut are centered around the crowds which form on the sidewalk in front of the Burger Hut. This perpetual throng has discouraged would-be customers of the furniture store and Barber Shop flanking the Hut.

The owners of the Burger Hut have no objections to the street people who frequent their establishment, so long as they buy hamburgers. But now, themselves a target of the harassment directed against the street people, they are forced into a choice between two alternatives: Develop a detente with the street people whereby they can undercut the forces threatening to evict them, or give in and start excluding and discriminating against the street people. Either way their primary motive is to stay in business. But, they have already declared a preference for the tactic of cooperation.

Monday night, in an informal meeting they appealed to the street people for help. The Burger Hut asked the people to avoid congregating on the sidewalk in front, and in general, to be cooler in their activities. In return, the Burger Hut volunteered to reopen their toilet to the public and to provide space for a legal aid service for street people. They placed the burden of their future on the Street People. The question remains whether Straight Business and Hip business can live together.

## Cont from **fish**

only to a convicted prisoner. Issued October 13, it was clearly directed against the Indians and their supporters.

The last time that Al Bridges was in jail, they had threatened to cut his shoulder length hair next time. One of the reasons for the armed guards last night was to prevent this further indignity.

Lawyer Don Horowitz is filing an injunction to rescind this court order and another to prevent all but federal law officers from making arrests on this federal land grant.

These arrests had been made, as the Indians predicted, after, the 300 supporters who had been around for the weekend had left. The supporters had been their for a fish-in rally on Sunday, the third anniversary of the police beating of Indian men, women and children in a similar rally at the Landing.

In this year's rally, Sunday, on the "Temple of Justice" steps facing the State Capitol, Indian speakers told of their allegiance to their people and not to the United States Government.

Sid Mills, an Indian Soldier, wounded in Vietnam renounced his duty to that U.S. Government. Quietly, he said that he was prepared to go as far in his people's struggle as he had in Vietnam, where he fought as an infantryman.

Standing in the cold rain, wearing a light sweat shirt, jeans, boots and head band, he looked like the free man that he is and you knew that he meant all that he said.

After the rally, about 200 people walked to the governor's mansion and placed a 10-pound salmon on his front porch, to notify him that the Indians planned to keep fishing and the supporters to keep supporting.

That night, back at the nets, everyone was exhausted and tense, awaiting the bust. Three stand guard at the road leading to the site, while the rest of us huddle around the camp fire. For most it is too cold to sleep.

About midnight, an old T-bird drives up. Rick stops the car. The man sticks a pistol to Rick's head and tells him to get the fuck out of the way. Rick yells "Take cover he's got a gun."

Frosty yells back to the driver, "Stop the car; we have a gun too. This horseshit has got to stop." George fired a warning shot into the ground. The man pans the camp with a spotlight then fires, barely missing Rick who is in the bushes trying to sneak up behind the man.

Robald Wells, an Indian from the neighborhood, walks out to talk to the man, also from the neighborhood. They argue. He comes back to get his 30-30 for a shootout. The man leaves.

He is the uncle of a young Negro-Indian who frequently visits the camp looking for a fight. On Friday night he had brought several car loads of high school age kids, drunk and ready to fight. After a rap from our side, that they were on the wrong side of this fight had failed, several fights broke out, and the nephew supposedly was threatened with a knife.

Presently the camp prepares for more violence, organized and random to be directed against it. Reinforcements and contributions are gravely needed. Write Indian Rights Committee, Box 791, Tacoma, Washington or come to Mount's Rd. Exit, Interstate 5. From there take Old Nisqually Rd. to Douglas Station. Phone 491-6497 for final directions.

## CROWLEY



WE HOWEVER GENTLEMEN WILL NOT BE TOTALLY UNPREPARED. WE HAVE WITH US SEVERAL EXPERTS IN THE PARA-SCIENCES, AMONG THEM THE RENOWNED **TRASH MAN** WITH THE AID OF THEIR DISCIPLINES WE MAY COME BACK ALIVE

It was bitterly cold. Now that may sound like a stock literary phrase but you should feel it. The wind was gusty and it delighted in probing one's clothing and nibbling ear lobes with its icy touch. What warmth there was, was provided by the congregated bodies of people who had come to listen to George Wallace at the Moore Theatre.

They weren't enthusiastic about sharing their metabolic heat with any Anti-Wallace demonstrators "Let 'em go to work and earn their body heat like we did!"

Wallace people -- or at least this group -- make a rather motley vision. Crooked ties and below-the-knee skirts, flannel shirts and baggy nylons, they form a startling contrast to the types who attend Humphrey-Nixon affairs. These are the Forgotten Americans -- perhaps with some justification. They all looked like they had just stepped off of a Greyhound from Newark.

Three cheers for the Hump'n-Proletariat! But fanatics they weren't. They didn't come to hear a fanatic; they came to hear the only man who's talking to them in a language they can dig -- the language of paranoia and ignorance, the dogma of simple solutions. Hitler talked the same language, and he won the hearts and votes of the "Ordinary Folks" 35 years ago.

Wallace is the Man for This Season, the Season of the Witch. Wallace is a witch hunter. He's a genius whose philosophy is madness. For those 3,000 chilled bodies and blinded minds who came to hear the dark echoes of their own confusion reverberate in his words, Wallace is the Saviour, the just reward for their silent faith in the Simpler Way.

Inject a 100 or so DEMON-strators into this congregation and you've got a volatile combination.

Among the Wallace people were interspersed a couple of loud-mouths who got their kicks baiting the demonstrators.

One blew his cool and shouted, "Nigger lovers!"

Now, you're not supposed to react to hecklers but that pissed me off. Also, it really deserved comment. So I retorted, "That's right, buddy. You hit it right on the nail," adding, "You, Fascist Pig!"

Another Wallace guy, jumped up and grabbed me, growling, "Don't you call me no 'Fascist Pig!'"

"I was talking to your friend, not you." I marled back. The old adrenalin was really churning.

"Don't call me no Fascist Pig or I'll knock those silly glasses of your down yer throat!" He repeated.

"Just precisely what am I supposed to call you?" I queried.

"Don't call me no Fascist Pig!" All the time he and I stood confronting each other, his mouth kept writhing in an almost pathological way, bearing his teeth with an involuntary quasi-grin. So we stood there staring at each other. I think he was surprised I didn't back down from this stand off. I know I was. Someone started taking pictures of us and he turned away.

I've never been in a fight except once with my father, and that was a farce. I know I'd get pounded, but when it's for the cause, well, you gotta make sacrifices.

I met another guy that night too. He was drunk but not hostile. Some old man beside him started to read me out for having long hair, a moustache, and not working, and this guy interrupted him, saying, "Oh, leave 'em alone. He's got as much right here as anybody else."

Then he patted his leg and it made a hollow, wooden sound. "World War II. What'd it get me? A wooden leg, a belly for beer and a nagging bitch of a wife."

I said something inane about fighting Hitler. He replied, "Ya, sure it had to be done. But I lost the war, too." He looked up at my sign, "End the War" and said to me, "Sure they shouldn't be there. And they shouldn't be in Korea. It's a pile of shit. Get 'em out of there, I say."

Then he turned to the crowd around us and shouted, "6,000 Biafran Children starved to death today! 6,000 kids died because they had nothing to eat -- and where were you!"

The crowd shuffled and looked away. He turned back to me and said, "I'm goin' in there to hear George Wallace and if he doesn't tell me what's in my heart then... screw 'im!"

Politics of joy, anyone?

Revolution comes with no guarantees. Societies change, institutions collapse and are replaced but Progress? -- It's not included in the deal. That's something we have to define and provide.

These Wallace supporters will help tear down the Establishment. What they or we do afterwards is another thing all together.

### POST SCRIPT ON KENT MERIDIAN:

The school administrations have educated the kids out there as to the nature of their society better than I ever could. Kent is a four letter word!





TO TOUCH THE GENITALS

To paraphrase the Communist Manifesto: A spectre is haunting the world – the spectre of youth. All of the powers of the old world are in a spiritual alliance to exercise this spectre; pope and dictator, Brandt and DeGaulle, Russian Communists and American police-spies. The Dictators and apparachniks of the Soviet block have decried the youth as violating the norms of socialist behavior; the dictators, plutocrats, and bureaucrats of the western alliance have denounced the youth for not availing themselves of legitimate channels for effecting change. In both instances the actual crime of the young has been to take the humanitarian and egalitarian traditions of their societies – those bright and betrayed promises – seriously. The establishment men are appalled as the elite of the young take up the near anarchy of Lenin's State and Revolution or Thoreau's The Duty of Civil Disobedience. The canonized Lenin or the dead Thoreau are useful props to the establishment so long as their ideas are locked in the tomb of stillborn rhetoric or the subject of mere academic exercises. Breath life into their ideas and every cur in power, every dog that knows his master's voice shrinks in apoplectic terror, and reacts as each tyrant since the beginning of history has responded: the clever try to divert the opposition into harmless, "constructive channels" and when pressed hard enough clever and stupid alike, like the Pavlovian dog salivating, respond with the mailed fist, the bayonet, the agent provocateur, the torturer, the prison and the prison camp. The Democratic pretensions of the establishment are swept away by the cough of the machine gun. Although a bullet cannot kill an idea it can kill the man who holds it.

As the complacency of the murderers in power is replaced by threats and exhortations, so the modest and "reasonable" pleas of the young develop into demands, extremist actions and "illegal" demonstrations. As the twin illusions of socialist and bourgeois democracy within the blow torch of history, so the state resorts increasingly to unveiled violence, and so also the revolutionary youth move to retaliate in kind. The fire bomb, emery dust, and explosive compounded from nitrate fertilizer replace the impotent ballot. Polarization takes place. Liberals, conciliators, men of the middle ground are compelled by life to take sides. The fascism which as a mental and moral category exists in every bureaucracy finds overt expression. There are no excesses of violence in which the state will not engage, and which the establishment will not justify. At the opposite pole the revolutionary orator and pamphleteer, the saboteur, the guerilla – and the revolutionary martyr, who courts prison or even death as a means of publicly attesting his faith, his body itself being the guarantee of his sincerity. The terrorism of the establishment is met by the terrorism of the revolution.

Such is the dynamic of the process now occurring in the "advanced" nations – capitalist and socialist.

## world revolution

Guns is described as the epoch of world revolution. In truth it is. The conclusion for the war against fascism, the "great socialist patriotic war," was a prologue to convulsive upheavals in a large part of the underdeveloped world – upheavals which expelled oppressors as cruel as a torturer's mercy. Orwell has said that what appalled Europeans about fascism was that it applied to Europeans methods that hitherto had been used only against colonial peoples. But if the end of the second world war signaled the emergence of a new, a third world, which was to disconcert the old powers and baffle the efforts at rapprochement, it was also dramatized by the destruction by firestorm and radiation of the cities of Nagasaki and Hiroshima. The mushroom cloud symbolized the emergence of the United States as a superpower whose agents were soon to penetrate every remnant of the old colonial world, and which was to embark upon an imperialist course which was in the next fifth of a century to equal in carnage and bloodshed the most ambitious projects of its imperialist predecessors, while surpassing in hypocrisy all save possibly its Stalinist rival across the world – two hulking goliaths never speaking the truth, save an occasional injurious truth about each other. American liberalism had come of age and sweet were its words, and fell and deadly its actions.

Soviet communism and American liberalism could inhibit but not halt, could pervert but not kill the colonial liberation movement. And we live now in the midst of it. But these revolutions are revolutions in history; that is, they were predictable and predicted revolutions rising out of physical misery and hope, nurtured by nationalism and ethnic solidarity and deriving much of their ideology from the West –

socialism, nationalization of resources, industrialization, self-determination, democracy, equalitarianism, etc. Lo, the cycle turns, and if there is no god there is at least a cosmic jester.

But these are revolutions in history, of want, experienced before in one form or another, predicted by Marxists and non-Marxists, revolutions striving toward known goals – goals already achieved in parts of the globe: industrialism, consumerism, longer life spans and smaller death rates; revolutions austere, punitive, puritanical, sacrificial; revolutions attempting the tremendous job of creating whole new economies in a generation or two. These are revolutions which crush and mar even their adherents. Discipline and labor, discipline and struggle, discipline and sacrifice, discipline is freedom, freedom is the recognition of necessity – these are the practical watchwords and slogans of these revolutions. They are revolutions in the conditions of life; not in the human condition.

## !surprise!

In contrast to these revolutions and in contradiction to most widely held theories of revolution, there has risen a new revolutionary movement – surprising, unprecedented, unpredictable. To the confusion of the theoreticians this movement has risen in the heartlands of abundance among people suffering not want but bounty. It is expansive, joyous, freedom-loving, a revolution in life styles – at its most developed – containing as its major features tendencies which only developed hesitantly, timorously, existed only momentarily in the revolutions in history and then were swept away by the high winds of those rebellious whirlwinds. It is a young revolution, but then youth has always been the homeland of revolution as age has always been the repository of reaction. G.B. Shaw said that "anyone under thirty who is not a revolutionist is an inferior," and during the Berkeley free speech fight the saying "trust no one over thirty" was popular. In substance both statements are correct. It is not only that past thirty, and each year after that even more so, does decay set in and does the long decline toward death become more pronounced with fear replacing hope, and timorousness replacing temerity, but as each year of adulthood swallows up young blood the adult becomes increasingly locked in spiritual establishments: skills, jobs, employments; a fixed circle of friends; the family; institutionalized and dreary lovemaking; ideas once fresh and vigorous grown stale and hard; rigidity of mind and emotion; and so the adult became institutionalized and death-grip replaces life-grasp. This is the process of civilization being reproduced in each individual. In terms of Freudian philosophy, as brilliantly demonstrated by Marcuse in Eros and Civilization, the development of civilization has involved, for the individual, constant deferment, suppression, and sublimation. A vast amount of social energy has been expended and a large number of social institutions developed with the goal of suppressing the primal, the instinctual man. Because of this constant repression

of instinctual man there exists a duality in the human being – the conscious and the unconscious. The unconscious is freedom loving and pleasure seeking; the conscious is a creature of the material conditions – primarily want – of the march of civilization, and is an expression of man's bondage, his enslavement. "...the unconscious, the deepest and oldest layer of the mental personality, is the drive for integral gratification, which is absence of want and repression. As such it is the immediate identity of necessity and freedom. According to Freud's conception the equation of freedom and happiness tabooed by the conscious is upheld by the unconscious." (Marcuse) It is because of this that anarchists say in counterdistinction to Marx that freedom is not the recognition of necessity, but the elimination of necessity. The freedom for which man has yearned through these many centuries, and which has always eluded him, will become his only in a society of abundance – and this means not only the absence of material want but of spiritual oppression.

## united states

The revolution in the human condition has begun. As was fitting, it has its origins and its tone set in the land of the greatest abundance – the United States. Old-line socialists dismiss, or at least used to dismiss, hippies as "a bunch of middle class kids." It is ironic that they do not recognize in the longhaired lad and the barefoot girl the Adam and Eve of that favorite topic of theirs "socialist man." But socialist man is not socialist man; socialist man is anarchist men and women. Socialist man as he is often conceived of is a muscle bound, steeleyed cretin dedicated to work goals and revolutionary achievements. This socialist man is a mirror reflection magnified a thousand fold of the revolutionary Marxist, an idealization not of the new but of the old. As many conceived of him he is what used to be called a Stakhanovite, and now some would find him among the disciplined and hard-working Chinese. These however are merely men and women dedicated to the creation of a new economy. I do not dismiss their virtues, their hard labor or their dedication. They are not the products of socialism, the products of abundance; they are people attempting to create a society of mass abundance, socialism, industrialism. Because of this they are not free, but enslaved – a heritage of the old order, puritanical, inhibited, sublimating their urge for pleasure and freedom.

The man created by the new world, the world of abundance, cannot properly be called "man," for "man" implies a stereotype, a model in which one characterizes all. Rather, they are men and women, diverse, contradictory, highly individual. Nor can "socialist man" properly be called "socialist," in the sense of that word implying government. The economy itself will undoubtedly be cybernated and socialized in some way or other, but government, the state, which is an instrument of repression and conformity, will have lost its reason for existing. Indeed, so long as it or its remnants exist it will be a social troglodyte wandering over the sweet fields of freedom spreading shit wherever it lumbers. The problem of the new revolution is not the conquest of power in the Leninist sense, i.e., the conquest and holding of power; if it must conquer power it is for the purpose of destroying the weapons of power, of smashing the state.

To say that a revolutionary movement new to history has arisen is not to argue that it is isolated from the revolutions of history – colonial and working class – but simply that it stands at one pole of the current world revolutionary process as the old style revolution does at the other. There are innumerable overlappings, gradations and alliances between them, at the same time that there exist gulfs and antagonisms. The American revolutionary movement – considered as a movement – belongs to the new revolution, with the exception of the Black revolution.

## "hip"

Characteristic of the new revolutionist – in the next several passages I shall be talking about the extreme pole – is that he is not content to wait for the revolution, but is in his life style anticipating the revolution, is in a sense living the revolution.

This movement had its genesis among the Beats, the San Francisco poets, and the jazz and poetry workshops – among Lipton's Holy Barbarians – and in a combination with other ingredients – rock, psychedelics, etc. – has become a modern mass youth movement, in popular short hand the hippies. The hippie life style has superficially influenced a broad spectrum of the United States, and is such an influence in the New Left that it is impossible – and I think undesirable – to draw a sharp line of division between the two movements.

Much has been said of voluntary poverty – and there is a certain kind of voluntary poverty which corresponds to the image conjured up by that phrase: a surrender of money and position to work among the poor of the slums and the ghettos having a resemblance, without the formality and the oaths, to

**NEXT PG.**



the poor friars of medieval Europe. But there is a far more significant expression of "voluntary poverty" - except that it is hard to think of it as "voluntary poverty" - which was first touched upon years ago by Norman Mailer in an elongated essay, "The White Negro." Many of the characteristics that Mailer found as common between Beats and Negroes are actually to be found among "culture of poverty" - lumpenproletariat - elements every where. The lumpenproletariat, literally the "ragged" proletariat, the semi, occasionally, and sometimes employed of the industrial slums, have none of the virtues of either the middle class of the proletariat. They live constantly on the thin edge of chance, surviving by odd jobs, welfare, their wits, petty crime, living in the moment, thriftless, outside of the ordinary political and social processes, unmotivated, not broken to industrial discipline. They are the nightmare of the bourgeoisie who attach to them their own dreams of criminality and imagine the unimaginable. It is they who stand so far outside of even the illusions of democracy that when they are moved to political action they become direct actionists, arsonist. They are the rioters and the insurrectionists of the street. It is to tame those that the infamous job corps was created, and that job-motivation programs were created. Many hippies have become, in a certain sense, voluntary lumpens, street people. And it is this which has brought them at times into inadvertent conflict with segments of the Black movement, within my definition, a revolution in history, of want. "Poverty, man, that is what I'm trying to get away from."

## hippie left

The New Left Hippie has created a host of underground and dual institutions, an underground society developing as rival to formal, official, respectable society: the free universities, the underground press - the largest peace press in the United States - communes of various descriptions, crash houses, clinics, free clothing and food movements, and free and communal sex movements. These are characterized by fluidity and decentralization as are the political action groups of the hippie left: Provos, Diggers, Yippies, Black Mask Anarchists, Up Against the Wall Motherfuckers, S.D.S., etc. The forms of struggle have been ingenious, daring and inventive, more so than in any movement in the United States since the revolutionary syndicalism of the IWW. Creativity, individuality, decentralization, distrust of bureaucratic and hierarchical structures, non-action and non-participation as forms of political action - the unnumbered thousands of hip types who have voted against the Vietnamese war by not permitting themselves to be drafted - anti-authoritarianism, pleasure, freedom and the absence of restrictions and inhibitions as matters of principle and practice - pot, acid, and sex - the contrast of the life principle to the death principle - make love, not war - communication and direct contact between persons define the movement. Trotsky said that politics is the culture of the working class. In a way, culture is the politics of the hip New Left, for music is the single most powerful agent of the New Revolution. The military-industrial complex may write the laws of the state, but the hip-left writes the songs of the nation.

## provo

Corresponding to the developments in the United States, given essential similarities - industrial, consumerist societies - and certain historical and national dissimilarities, there have risen similar movements in Europe. Movements which are youthful, militant, radical, scornful of the old left, anti-authoritarian, anti-bureaucratic, anti-Leninist - the Lenin of the hierarchical party. Movements feared by the national states, anathematized by conservatives of left and right.

The Provos, the Provotarians of Amsterdam set the tone of the new anarchy by their direct-action techniques, and were emulated even in the United States. "What is the provotariat? The provotariate are the disinherited, the disenfranchised, the student, the wandering scholar, the outcast, the lumpens, the human being in his nakedness." Throughout the great part of western Europe the provo, the hip anarchist, the homo ludens - the laughing man - wanders spreading the example of freedom. The Provos of Amsterdam dissolved themselves because they felt that they were developing a bureaucracy.

Written on a wall above a barricade during the Paris uprising was this: "Distrust sad people, the revolution is joy." One of the most popular pamphlets among the students of France was the Situationist tract proclaiming the revolution to be "one fete, a ball." "Play is the ultimate rationale of this

SEE PAGE 21

FLO



WARE

One of the most amazing of the Peace and Freedom Party's seven unique candidates is Mrs. Flo Ware, candidate for congress in the 7th District. A Seattle resident for 25 years; a list of Mrs. Ware's past and present affiliations and activities reads like a history of black struggle in Seattle. Last summer she traveled and spoke around the U.S. as the spokeswoman for the Northwest Contingent in the Poor People's Campaign. Presently Mrs. Ware is a Vice-President of the Seattle Chapter of CORE. What follows is the result of an afternoon of conversation between a representative of HELIX and Mrs. Ware:

HELIX: Mrs. Ware, the Peace and Freedom Party is a new development in Seattle and nationally, what are your feelings and thoughts about the local PFP?

MRS. WARE: Last summer as I traveled around the U. S. I spoke on the need for a new political force, a third party. In the midwest a reporter asked me where I thought the "New Politics" were going. I told him that I had a feeling that the Northwest would play an important role in determining that, and I think with the PFP I've been proven right. The September convention was tremendous. PFP already represents many different sorts of people, and it has an identity with and speaks to the problems of today, the large number of young people is a particularly good sign.

HELIX: You mentioned the youth in PFP, for many this is just an indication of the tremendous "generation gap" in the United States today, does this same age gap exist in the black community?

MRS. WARE: It does. For example, at the Poor People's march some young black militants acted as body guards for me, this I didn't understand, I'd never had a bodyguard before. It struck me that I didn't really understand the way black youth looked at the struggle and the movement. Since then I've sought more contact with black youth - I think I know what they're about, what they're saying. When I talk to middle aged people, I tell them not to be so critical of the Panthers, I tell them that they should support the Panthers and come and learn from them, because there's a lot they can teach people about struggle and change.

HELIX: What do you feel the average black working man or woman thinks about the Panthers?

MRS. WARE: I think black people in Seattle understand the role and the goals of the Black Panther Party better than the news media or police department would like people to believe.

HELIX: What are some of the basic social problems in the central area today, what are people most upset about?

MRS. WARE: It goes without saying that the basic problem is racism. The current form which racism takes in the central area is the almost daily police harassment of the Panthers, and black youth in general. The police are using the Black Panther Party as a whipping boy in order to separate and alienate the community, to break it up. Police cars have been seen cruising the streets, guns sticking out the window and police dogs in the backseat; everyone is sensitive to the fact of this invasion by the police. In fact, nationally I think that in a basic sense racism, not the Vietnamese War, is the fundamental question facing us. If we could end racism, eradicate it and its root causes, we could end war, poverty and unemployment.

HELIX: Government programs have been set up in Seattle to deal with these problems, for example, Model Cities.

MRS. WARE: Model Cities is a good example of what's wrong with the Federal Government's programs and approach. Model Cities hasn't changed anything; it's just expanded the present welfare system. In addition the concentration on central area problems has built resentment among the poor whites of Ballard, Georgetown, White Center. The program built the kind of resentment which feeds George Wallace and his Fascist movement.

HELIX: Another aspect of the local scene which liberals often point to is the election of Sam Smith to the city council, what is your opinion of Sam Smith?

MRS. WARE: Mr. Smith has good intentions, but he's on the wrong track. He's being used as a tool by the mayor. If he really represented black people he could have the central area's active support - but he doesn't. I don't think people in the central area support Sam Smith, or trust him - I would hate to be in his position.

HELIX: The transformation of the Haight-Ashbury district into a hippie district in San Francisco last year reportedly created real resentment among the black residents of the area. In Seattle Hippies and students have been moving onto Capitol Hill because of the low rents, is there a great deal of resentment about this in the black community?

MRS. WARE: No, it hasn't really become widespread. But if I could say something about hippies; just as middle class college students discovered that the only way to correct what is wrong with this society, those things which upset them were to become political, so will the hippies; I think they will move in a political direction and join others in struggle for change.

HELIX: What are your impressions of Brock Adams, your Democratic opponent, in this election?

MRS. WARE: Brock Adams can mostly be criticized for everything he hasn't done, create concrete proposals which get at the roots of poverty and racism haven't come from his office and won't. Because no matter how much he might want to do, he is a supporter of the present system-capitalism. In a sense he's a victim of the system.

HELIX: The establishment press has been most critical of black nationalism, calling it racism in reverse, what are your feelings on this matter?

MRS. WARE: Nationalism must be put in its proper perspective. I agree with Huey Newton when he said cultural nationalism is not enough - it will not bring black liberation. The fundamental problems are economic: hunger, poverty, unemployment, survival for black people. These must be met and dealt with.

HELIX: Finally, Mrs. Ware, what do you hope this campaign will achieve?

MRS. WARE: I hope it will help build the Peace and Freedom Party, so that by 1972 the party will be a real political force. PFP needs to grow, both in membership and political sophistication, I hope the campaign will help it do both.



6000000



Not since World War II has the word "genocide" been used to describe an event occurring in the world. Such an event is taking place TODAY within the secessionist state of Biafra, formerly the Eastern region of the Federal Republic of Nigeria. For 25 years, we in the United States have looked back at the butchery of Nazi Germany and expressed horror and disgust. It is happening again. Why then have we heard so little through the news media? This indifference compounds the horror. This time we cannot sit back and say "we didn't know what was happening" or "there was nothing we could do about it anyway." If we do not act now to express ourselves, then each one of us who remains silent is not only guilty of hypocrisy but is an accomplice in genocide.

The background necessary even partially to understand the conflict is complex and has its roots in the many decades of British colonial rule. Nigeria, with its 56 million people, is composed of three major Regions. The Northern Region has about 30 million inhabitants and is largely Moslem, with local control vested in feudal Moslem potentates. Southern Nigeria is divided into Western and Eastern Regions, the latter being the home of the Ibo tribe whose population numbered about 8 million at the start of the civil war. About 5 million non-Ibos also live in the East. Throughout British rule these Regions maintained to varying extents separate administrative powers and thereby provided little basis for future cooperation. Of the major tribes, the Ibos most readily adapted to British attempts to westernize Nigeria. In fact, little was done by the British to try to affect the Moslem way of life in the North. The result was the migration of many Ibos from their crowded homeland to the North where they came to hold many of the better jobs, incurring increasing tribal hostility.

In 1960, Nigeria emerged as an independent state under a coalition government, the tribal factions maintaining a superficial tolerance of one another. In January 1966, a group of army officers, most of whom were Ibo, successfully staged a coup which placed Ibo General Ironsi as the leader of the new regime. Several Moslem leaders were assassinated in the overthrow. Ironsi's attempt to further unify the Nigerian factions and eliminate the corruptions and debilitating quarrels of the previous administration, led to fears and resentment in the North. In July 1966, leaders of a counter-coup killed Ironsi and several hundred Ibo officers and set the national mood for the massive internal bloodbath that followed. Northern soldiers and civilian mobs descended on Ibo tribesmen in the North and systematically slaughtered them. In two weeks, 30,000 were killed and hundreds of thousands maimed. In the months that followed the great majority of Ibos living outside of the East streamed back to their homeland.

The military governor of the East, Lt. Col Ojukwu, refused to recognize the political legitimacy of the new government and no compromise agreements could be reached. The East is not only the Ibo home but also the location of 75% of Nigeria's oil lands which provide the largest source of Nigerian foreign exchange earnings. Both Ojukwu and the Northern commander pressed for payment of oil royalties due in May from the Dutch and British companies. A decree from the supreme commander of Nigeria divided the Eastern Region into three states thereby cutting the Ibos off from both the oil-rich land and the coast. On May 30, 1967, Col. Ojukwu declared the Region to be the independent Republic of Biafra.

In the year and one-half since the onset of hostilities, the land held by the Biafrans has shrunk to one-third of its original size, with all of the food-producing areas and the coastline now in the

hands of the Federal Nigerian troops. Massive supplies of military equipment including MIG's and Ilyushin Il28 bombers have been sent to Federal Nigeria by the USSR and Great Britain. The Biafrans have received only very limited supplies from Portugal and recently from France, by secret night flights, piloted by private adventurers, to a flare-lit airstrip.

The Biafrans, though heavily outgunned and outmanned, have fought with incredible determination. The Federal troops now completely surround the beleaguered Biafran state and radar directed antiaircraft fire provides a barrier which is nearly impossible to penetrate. Within their remaining land area Biafran civilians are dying from widespread disease and starvation at a rate of between 6,000 and 10,000 every day. Many of these are children.

Behind the front lines there are scenes of utter devastation and slaughter of those Biafrans who could not flee in time. Reports such as that describing the lining up and shooting of 700 Ibo men in one town, are typical. Two members of Canada's parliament recently returned from Biafra insist "there was evidence of genocide, of slaughter of defenseless women and children, of the killing of educated Biafrans captured by Nigerian troops, and of extensive starvation which would get worse." THIS WEEK a member of the Ontario legislature now in Biafra reported visiting the scene of "unspeakable civilian atrocities." He reported that on October 4 "more than 800 people were shot, shelled, and mortared in cold blood by Federal troops.... As the crowd scattered a Land Rover came through the market. It had a large 106mm gun mounted on the back and it shot steadily, first in one direction, then the other. When it came to the end of the market it turned around and started again.... Then five Nigerian soldiers jumped out with heavy machine-guns and killed everyone on the ground and those who were running."

Such reports as these are being carried on the front page of Canadian papers while our news media remain mysteriously silent.

Until last week the Nigerian government has refused to allow mercy flights into Biafra to deliver the food and medical supplies which have been collected by various charity organizations. Permission has now been given Canada to furnish planes and crews to the Red Cross for such flights, and the sincerity of the offer is now being tested. There is some doubt whether Biafra is in control of an airstrip suitable for landing the planes. If such relief flights are not successful or are not greatly expanded, the Biafrans are doomed.

What has our government done to ease the suffering in one of the greatest catastrophes in human history? Very little. We have chosen to supply food and medical supplies to relief agencies while leaving political maneuvering to the Organization of African Unity (OAU), and to the United Nations. The former organization, with the exception of four of its member states, has come out on the side of Nigeria

and has seemingly put little pressure on that country to allow relief into Biafra. The OAU and the UN believe that the Nigerian problem is an internal one and have discouraged non-African countries from becoming involved.

Once again it seems that massive human suffering is being overlooked on the basis of another "domino theory." In this case African states feel that the successful secession within one state will spell doom for other ones which are also uneasy alliances among diverse regional tribes.

It may be that Monopoly is the game being played rather than Dominoes. It seems clear that the action or inaction of the major world powers stems mainly from political or economic expediency. The USSR supplies arms with the hope of gaining a foothold in Nigeria. Great Britain acts similarly due to its large oil interests and its traditional colonial tie with Nigeria. Biafra's only friend, France, has bought oil and mineral rights from Biafra at bargain prices and is sitting back hoping for a Biafran victory making no public statements of support. The United States seems to react psychotically at the thought of becoming involved in another civil war. It recoils even though the scope of involvement is limited to bringing relief to a starving people. We do not propose that the United States shed its neutrality in the political or military struggle; we do ask that it help relieve the starvation and disease now killing huge numbers of Biafrans. **MILLIONS HAVE DIED. WITHOUT RELIEF MILLIONS MORE WILL DIE.**

Negotiations to end this war must begin. Biafra is willing to initiate talks without pre-existing conditions while Nigeria is demanding that the secession first be given up. In essence, Nigeria is asking the Ibos to put themselves into the hands of a government which they are convinced is bent upon their annihilation. In addition, it has been reported that Nigeria will not negotiate with the present Ibo leaders but only with other Ibos of Nigeria's choosing. It may well be that Nigeria would prefer to starve Biafra to death than to negotiate a settlement.

We insist that the United States government take the following steps:

(1) exert diplomatic pressure on the United Kingdom and the USSR to halt arms shipments to Nigeria.

(2) bring pressure to bear on the UN, the OAU, the Nigerian government, and others concerned to effect a cease-fire supervised by an international force that can guarantee the safety of Biafran civilians.

(3) urge Nigeria to permit expanded airlift and an air drop. Offer to aid Canadian and relief organizations with funds, supplies, and planes.

Our government must be persuaded to take such steps as those outlined above. You can help. Write to the President and:

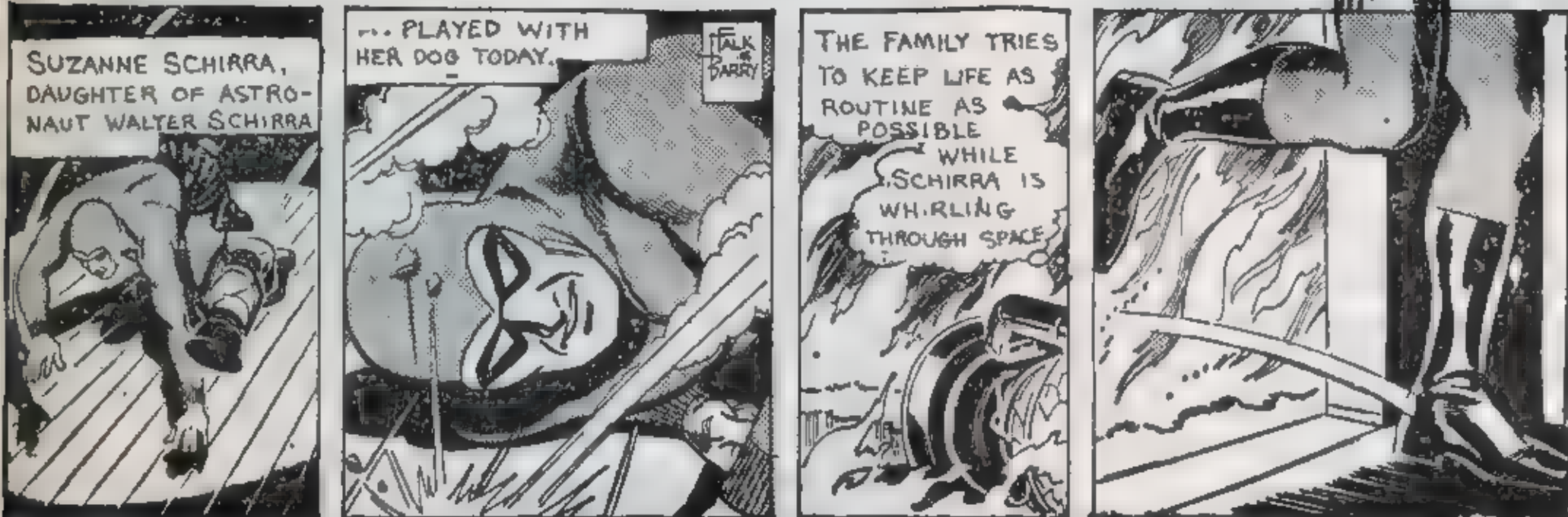
Senator Henry M. Jackson  
Senator Warren G. Magnuson  
Senate Office Building, Washington, D.C. 20510

Hon. Brock Adams  
Hon. Thomas M. Pelly  
House Office Building  
Washington, D.C. 20515

**BIAFRA**

Seattle Committee to Keep Biafrans Alive, LA 5-7758.





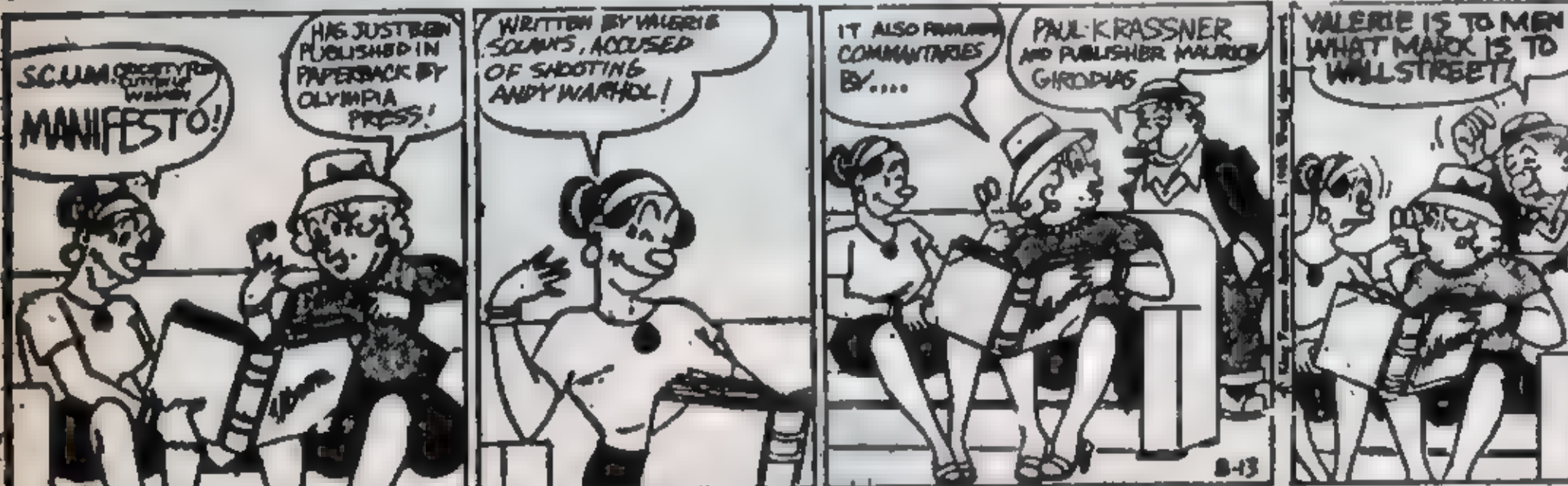
## STUFFY AND LOWZEE



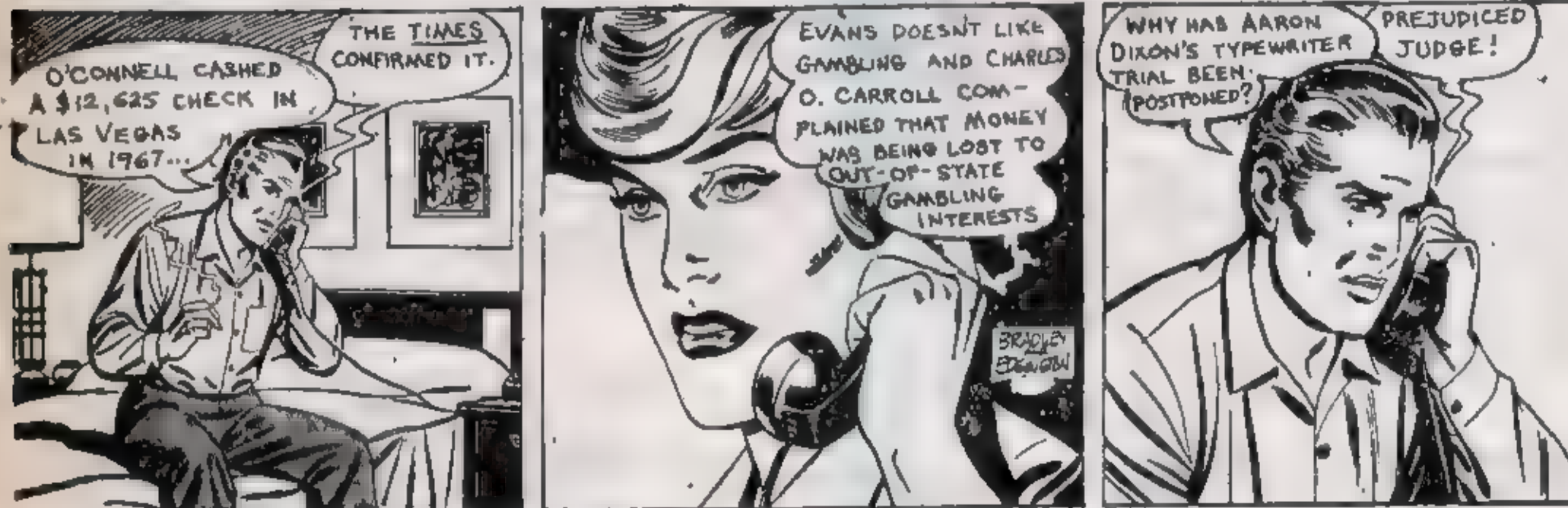
## DER FEUHRER'S S.S.



## CUTTING UP FATHER



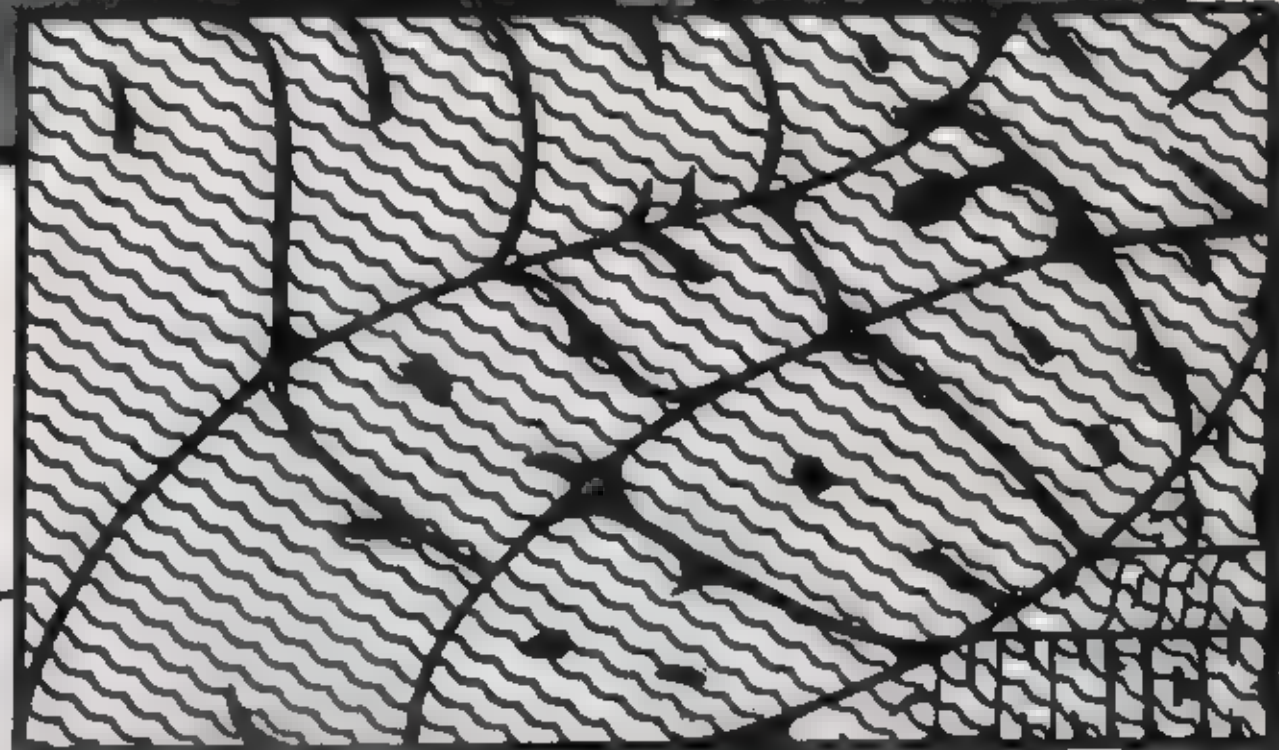
## PEN PALS



## BUST LAWYER



## HUFFER



## LIGHTFOOT A FREE AND UNSOLICITED TESTIMONIAL.

Gordon Lightfoot is a young Canadian singer/songwriter. He mite be an ex-folk singer (Dylan is, Johnny Cash isn't - Lightfoot bridges the Cash-Dylan gap in half a dozen different ways) but it doesn't really matter: he is also very good, which does

I was first turned on to Lightfoot by a Canadian friend. Somehow I'd been talking about Ian & Sylvia's "Early Morning Rain," contrasting it more than favorably with PPM's version of the same, when he plunged into a stack of records and came up with a beloved looking brown lp.

"He wrote the song..." He also sang the best version I've heard. It's the same way with "That's What You Get for Loving Me." And everything else he's written.

His second lp, THE WAY I FEEL, is my favorite Lightfoot and one of my all time favorite records. There's a cut & it's stuck somewhere in the second half of side two and it's called "Canadian Railroad Trilogy" & :

"There was a time in this fair land when the railroad did not run...Long before the whiteman and long before the wheel..." Rousseau, right? But suddenly the tempo changes and you're in the middle of the dream of the railroadmen as they layed down track across the continent. "For they looked in the future and what did they see, they saw an iron road running from the sea to the sea..." Very strong, believable and far purer than what the Children of Iron woke up to, but there is only one place where he allows himself even gentle irony, "built the mines, mills and factories for the good of us all." He doesn't judge the dream, he only affirms its intensity, "their minds were overflowing with the visions of their day, and many a fortune lost and won and many a debt to pay."

The tempo changes again, "Across the blue Rockies the sun is declining..." and this simple but ungodly harp comes surging up like a ribbon thin volcano of silver - Charlie McCoy who played the only other harmonica to appear on a Dylan album, Leopard Skin Pillbox - and you want to grab something.

The third lp is somewhat different, with several muted but effective electronic etc. techniques, and occasional violin passages, maybe 80% of which I personally could have done without - maybe it's just my bias, but a harmonica mite have sounded better in a lot of the same places. The rest of the violin parts, much to my somewhat prejudiced surprise were groovier'n hell, and set up soft visceral drone.

Anyway, what this is all leading up to is LIGHTFOOT IS COMING ON THE 23rd to the Opera House

And if you aren't haunting a dog show, eightback-beasting in a tailor's mirror with one near and dear or busted and locked in the place, you mite dig to see him.







## PUTNAM: interview

HELIX: PROFESSOR PUTNAM, YOU'RE HERE FOR THE UNIVERSITY OF WASHINGTON TEACH-IN. COULD YOU TELL ME WHY YOU ACCEPTED THE OFFER FROM THE STUDENTS?

PUTNAM: I hoped that the teach-in might serve as a vehicle, whereby students on this campus could come together and discuss collectively the feelings that I'm sure many of them already have. That things are deeply wrong in our world, in our own lives, and in the university; that we meet together and discuss the question of what to do about it.

HELIX: YOU WERE HERE THIS SUMMER AND YOU SURPRISED MANY PEOPLE WITH YOUR INTEREST IN POLITICS AND AS A MATTER OF FACT, I ATTENDED THE PAPER YOU DID ON THE PHILOSOPHY OF SCIENCE IN WHICH YOU SPENT MUCH OF THE TIME TALKING ABOUT SOCIETY RATHER THAN SCIENCE...TALKING ABOUT PERSONAL RELATIONS RATHER THAN THE ANALYTIC AND THE SYNTHETIC. THIS REPRESENTS A CONSIDERABLE CHANGE IN YOUR ATTITUDES OVER THE LAST FEW YEARS, DOESN'T IT?

PUTNAM: Yes it does.

HELIX: CAN YOU TALK TO US ABOUT THE EXTENT OF THAT CHANGE AND WHAT INFLUENCES, IF ANY, IT'S HAD ON YOUR WORK, AS A PHILOSOPHER?

PUTNAM: On the extent of the change, I got into the peace movement and the radical movement to start through through witness and solidarity with those of my students who are performing acts of moral witness such as turning in draft cards. I had no idea at that time that this would change my life in the way you described. It changed both the way I spend my time, the way I think and the way I do philosophy.

HELIX: WHAT EFFECT, IF ANY, HAS THAT HAD ON YOUR COURSES?

PUTNAM: On my courses. I've started to think about the social relevance of some of the doctrines that we discuss in philosophy instead of just thinking of the soundness or unsoundness of the arguments. I don't mean I stop thinking about the soundness or unsoundness of the arguments. It's important to me still whether the arguments are good or bad arguments, but

if I find that arguments are bad arguments I don't just stop there, I ask if these arguments have a certain kind of direction and I find that many of the bad arguments in philosophy are not accidentally bad. They spring from an ideology, that they reinforce a certain kind of ideology.

HELIX: WHAT IS THAT IDEOLOGY?

PUTNAM: I think that one might say that what the ideology is is the indivi-ology- ideology. That is it's the technocratic ideology whose two main principles are that (1) that the university is a free community of scholars who are completely neutral and objective and (2) that each of the problems dealt with by those scholars is a problem which is dealt with solely out of its abstract intellectual interest and with very little relevance to any other problem or to any concern that human beings have. Students, for a number of years now have been using expressions like "fragmentation of knowledge" and "disassociation of knowledge," to express this and it seemed to me that philosophy, even if it hasn't caused this has provided a rationale for it. For example the emotive theory of ethics which is still popular in more sophisticated versions, served to disassociate ethics from scientific knowledge. Conventionalists' theories of mathematical truths have served to disassociate the formal sciences from the empirical sciences. And the view of the empirical sciences which is solely concerned with predictions of observations, have served to disassociate them from making the world better or worse for men. So I see a large part of the job of philosophy today as rehumanizing philosophy. It's not enough to say, for example as the late John Austin said that philosophers have given us over-simplifications. It's necessary to combat the direction of those over-simplifications. In the case of ethics, for example, to see ethical systems not just as collections of abstract principles but as reflections of interests which themselves evolve with time. The interest in human equality for example was not an ethical interest that was given at the beginning. It became a dominant ethical interest. Today, I think interest in community and human brotherhood are serving forward and as they serve forward we will get a new ethics. And more precisely, I think we'll get two ethical systems: an ethics of oppression and an ethics of liberation. It will be necessary for people to define themselves on one side or another of that line.

HELIX: YOU MENTIONED THE SO-CALLED INDIVIDUELOGY- IDEOLOGY THAT THE UNIVERSITY IS A FREE COMMUNITY OF SCHOLARS AND THAT THE PROBLEMS THEY DEAL WITH ARE INDIVIDUAL PROBLEMS AND THEY DEAL WITH THEM SIMPLY BECAUSE OF THEIR INTELLECTUAL INTEREST. HOW WOULD YOU CHARACTERIZE A DIFFERENT CONCEPTION OF A UNIVERSITY. POSSIBLY THE CONCEPTION OF THE UNIVERSITY OF WHICH YOU, YOURSELF ARE OPERATING?

PUTNAM: I take it what you mean is a different conception of what a university should be. As opposed to what the university, in fact, is. My conception of what a university should be starts with the very simple question of what the students, what the young men and women whose time we're taking up want out of the university. I think it's quite that what young men and women want today recognize that the world is full of horrible social problems and most of the world's peoples are dying of starvation, people are defecating in the fields like animals. Young people are aware that they are living in a world of overwhelming misery. In addition to being aware, as they have been for many years, of a nuclear final solution. And it's clear that in that context that what most young men and women want is two things. They want to be given training that will be relevant to going out and doing something to alleviate those social problems and after they've got that training, they want to go out and do it. And that their complaint against the university today is that instead of doing either, it wastes their time for a few years and then sends them out to become junior executives and lead meaningless lives. So my conception of a university, to start with, would be as a place where relevant education would take place. Education that was relevant to solving real, human problems. That's not to say that there wouldn't be any pure science or any pure research, but to say that the order of priorities would be very definitely shifted in the direction of training people to help people.

And secondly, I think that the class character of a university should be shifted.

HELIX: HOW DO YOU MEAN, CLASS CHARACTER?

PUTNAM: Well, I think that it's quite obvious that today management in this society does not come up through the ranks. It occasionally happens that an enterprise is run by someone who has come up through the ranks, which doesn't help much since he's usually acquired values wholly alien to his brothers in the very process of struggling up from the ranks. But even that is an exception today. Also it is quite clear that the usual explanations, that is the elitest explanations that workers can't run the factories because they don't have the I.Q. consort very oddly with the facts of university selection policies. For example, at Harvard, the preference given to boys who come from prep. schools is given to them not because they have higher I.Q.'s or higher academic standings than the boys who come from high schools, but in spite of the fact that they do substantially worse at Harvard than boys who come from high schools. What I'm saying, in a nutshell is that the main social functions of the university today is to stand as a kind of filter between the working class and management positions. That its main social role is to see that the junior executives are by and large not sons and daughters of the working class. That's an extreme statement, I think that can really be defended and I think that that should stop being the social role of the university if the class character of the student body undergoes a marked change. And this holds not just for Harvard.

HELIX: WOULD YOU ADVOCATE A GREATER STUDENT CONTROL OVER THE FACULTY AND CURRICULUM?

PUTNAM: That problem is a problem which could not really be solved without changing things other than the university. As long as the university remains a place where sons and daughters of the upper middle class and upper class are wandering around, I doubt whether student control would lead to a radicalization of the university, it might very well lead to just the opposite.

HELIX: HOW WOULD YOU GO ABOUT CHANGING THE UNIVERSITY, THEN?

PUTNAM: In an ideal society, I would envisage that a large percentage of the people who come to the university ought to be coming from jobs and that the university ought to be combined like Antioch with on the job training in various forms. I mean, some schools have already been experimenting with that for years with no harmful effects, and it seems to me that this is very important that this kind of thing happens. It seems to me what you want is not student control of the university or faculty control of the university but social control, and social control means that every part of society which has an interest in what happens in the university has some share in the decision making. The university cannot remain an ivory tower.

HELIX: THIS WOUNDN'T LEAD TO SOME SORT OF INTELLECTUAL MOB RULE WOULD IT?

PUTNAM: When anyone proposes democracy in any form then one always gets the objection that it might be tyranny of the mob. What I'm suggesting that democracy will work in the production sphere and it will work in the academic sphere and it won't work in any sphere unless it's extended to all of them. Political democracy does not work in this country now and it does not work because this country is trying to combine formal democracy in the political sphere and a total lack of democracy in the production sphere.

HELIX: SO YOU WOULD SAY DEMOCRACY IS POSSIBLE ONLY GIVEN A RADICAL CHANGE IN THE NATURE OF OUR ECONOMY?

PUTNAM: That's right.

HELIX: I WOULD LIKE TO KNOW WHETHER YOU THINK THE MAIN DIRECTION, WITHIN OUR GRADUATE SCHOOLS AND OF UNDERGRADUATE COURSES SHOULD BE TO THROW OUT THE PROBLEMS WHICH WE NOW DISCUSS WHICH SEEM SO IRRELEVANT TO SOCIAL CONCERNS OR SHOULD IT BE TO TRY AND CREATE SOME MEANS OF TAKING THE OLD PROBLEMS WHICH WE'RE INTERESTED IN ACADEMICALLY AND MAKE THEM RELEVANT.

PUTNAM: I discovered that you can do both of these things. That is get away from irrelevant problems and discover the problems that are relevant best if you don't start out with either of those things as your stated objective. Starting out with either of those things as your stated objective, is usually elitist. It's the professor and now the radical professor saying what shall and shall not be talked about. The approach that I find best is to talk for awhile about whatever I want to talk about and whatever way I want to talk about it, with or without any attempt at social relevance until I see if the students are getting bugged. And then instead of the usual approach, which is to start grading down the ones who are bugged and grading up the ones who are not bugged to make a very serious attempt to find out why students are bugged, to encourage them to talk about what is bugging them. Why this seems wrong or why this doesn't seem to be what we should be doing. The way I try and create a meaningful sense of community and a meaningful sense of participation right in the classroom. I think if you do that, you can start almost anywhere and you'll get to things that are relevant and exciting and of human interest.

HELIX: SO YOU ADVOCATE DEMOCRATIZATION OF THE CLASSROOM AS WELL AS DEMOCRATIZATION OF THE GENERAL UNIVERSITY. A PLACE WHERE YOU NO LONGER APPEAR AS THE PROFESSOR WHO KNOWS INCREDIBLY MORE THAN ANYONE ELSE WHOSE WORDS ARE TAKEN AS LAW AND SO FORTH, BUT WHERE THE CLASSROOM ITSELF BECOMES KIND OF A COMMUNITY SITUATION.

PUTNAM: Yes, last semester what I did was simply to come to class at the same time as the students and sit down in the middle and keep my mouth shut until the discussion started. It worked very, very well.

★

HILLARY PUTNAM IS A PROFESSOR OF PHILOSOPHY AT HARVARD UNIVERSITY. THERE HE IS ALSO ACTIVE IN THE BOSTON AREA DRAFT RESISTANCE, AND IN THE NEW ENGLAND RESISTANCE...



# A GENUINE TONG FUNERAL / GARY BURTON

By Carla Bley / The Gary Burton Quartet with Orchestra

REX

LEP 30000

A GENUINE TONG FUNERAL / GARY BURTON

By Carla Bley / The Gary Burton Quartet with Orchestra

A GENUINE TONG FUNERAL / GARY BURTON

A GENUINE TONG FUNERAL / GARY BURTON

A GENUINE TONG FUNERAL / GARY BURTON

By Carla Bley / The Gary Burton Quartet with Orchestra

FLYNU

## A GENUINE TONG FUNERAL / GARY BURTON

By Carla Bley / The Gary Burton Quartet with Orchestra



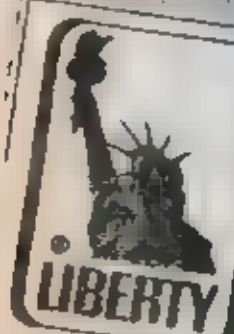
at  
eagles

October 25  
and 26

advance  
tickets  
available  
at  
warehouse

CANNED HEAT

BOOGIE  
WITH  
CANNED  
HEAT



PRODUCT OF  
LIBERTY RECORDS



## TEACH-IN pics



IT WAS ERIC RAMHORST WHO TOLD ME 2&1/2 years ago that COUNTRY JOE AND THE FISH were the best. So I listened and liked. Subsequently THE FISH came to Eagles several times: almost band in residence. NOW, RAMHORST says CANNED HEAT is the best so I and probably thousands more will go and hear and like. BUT WHY only a handful for groups like the FRATERNITY OF MAN and THE FLOATING BRIDGE? It's new or no name no go baby." GO to the HEAT but go to the others too. The crowds are light and the bands frequently as good.



## Wenatchee } BUST BALLARD bros

On Sept. 27, in Wenatchee, six patrol cars (six—count 'em!) stopped Randy and Jack Ballard and two friends for a minor traffic violation and found three lids of marijuana. They were immediately arrested for possession of narcotics, which carries a minimum of five years in the state prison. There bail was set at \$2500 apiece and they were appointed an attorney.

Tuesday is visiting day and so we drove to the reputedly uptight apple capital to visit them. We went to the county jail and asked to visit Jack. The jailer came in looked at us and in sort of a pre-recorded monotone stated that only relatives could visit them. "But sir, here in the visitor's registration book it shows many friends have visited them" The recording continued to repeat its obvious lie, and so we split wondering just how dumb they thought we were. We thought Randy was in the city jail, but when we inquired: "I'm sorry Randy Ballard was transferred to the county today" We turned to leave when, "Hey, what's your name, fella?" We asked the kind officer why he wanted to know, "Oh, just wondering" No mention of arrest had been made so we assumed we were'nt under arrest and decided to ignore him and we split.

A friend had recommended a Wenatchee lawyer, Charles Cone, who handled alot of dope cases and so we went to see him. I can never understand how one can speak of justice in the United States, when the judicial system so pathetically favors the wealthy. Mr. Cone said he would take the case if Randy and Jack wanted him to and if we could pay him \$500 in advance. He then went on to describe the \$500 defense and the \$1000 plus defense. The first defense was a routine defense, go to court and try and get the best deal possible without necessarily aiming at acquittal. The second defense was to fight it, trying for acquittal or at worst a conviction on a misdemeanor charge. Mr. Cone says a victory is conceivable. After Mr. Cone warned us that we would be lucky to get out of Wenatchee without being stopped and searched, we went to see their court appointed lawyer, Pete Young, who admitted quite frankly that he had very little criminal law experience and virtually no experience in narcotic cases. Depressed and paranoid we headed for Seattle. We climaxed the perfectly shitty day, when we stopped to buy apples at Tiny's Fruitstand and Tiny, himself, refused to serve us.

The Ballard brothers; both extremely talented musically, Jack on guitar and Randy on blues flute and blues harp, are in a sad state of affairs. Their parents refuse to provide any financial assistance, which may send their sons to prison for five years. Their mother and father won't help, but YOU can. Contribute to the Ballard brother's defense fund in care of Not Straight John at the Helix. 7/55J

● **Straight Day** is many things; another chance at participatory democracy, but in lieu of that, a day of atonement, when we, like the early Christians, humble ourselves, as it were, in ashes, sackcloth, and alcohol.



Another Straight Day—Fri. Oct. 25, 3:00pm, IBM bldg. for cocktails?



# LARCO AND HER FRIENDS

WRITTEN BY John Cunnick  
DRAWN BY Zac Reiner\*

# HIGH

IN HIS HIMALAYAN-  
HIDEAWAY-HERMITAGE...

\* COULDN'T GET SCRIPT  
TO SKIP - J.C.

... LIVED CHARLIE...

I DON'T FREEZE  
BECAUSE THIS  
MOUNTAIN IS A  
VOLCANO...

...AND I  
DON'T WORRY  
ABOUT  
**THAT,**  
BECAUSE,  
WELL...

I MEAN, DID YOU EVER HEAR  
OF A FISH HAVING HIS BOWL BLOWN  
OFF A SNOWCAPPED HIMALAYAN  
VOLCANO?

THERE ARE,  
BY GOD,  
SOME RULES!

OF COURSE I DON'T  
STAY HERE ALL THE  
TIME ! . .

GETTING  
DOWN JUST  
TAKES A LITTLE  
INGENUITY.

(THOUGH  
GETTING UP  
REQUIRES  
INTENSIVE  
FANTASY)  
(WHEW!)

PROCESSED?  
IN THE U.S.!

**HOMO**

THIS FRAME  
IS GERMANE  
TO NOTHING  
ELSE  
NOW  
MOTH

**B**UT I DIGRESS...

AH... THE  
 HOLY CITY!

ASIGN! IT MUST  
BE A SIGN !!

WE MUST TAKE IT TO  
JEFF THE STRANGE

WE FEAR THE THING!  
YOU MAY HAVE IT!

O, WHAT COULD  
IT MEAN?

IT'S A TUNA...  
THANK, I DIDN'T  
HAVE ONE.

HEY, FISH; . . . .  
WHAT'S HAPPENING?

O, YOU KNOW;  
NUTHIN'.



# one little interview with PETE SEEGER

HELIX: What is your personal opinion of the re-direction of the student activist movement from civil rights to much more political and controversial areas which often include the use of physical violence as a means to an end?

SEEGER: Well, most of the answers to your question I think you can take out of the concert tonight because this is the central theme that I'm trying to rattle with myself. I haven't found the answer to these questions. I just sort of circle around them and hope that somewhere along the line I'll stumble across them. I do feel that what you're doing is one of the most important things in the country today; that is, finding some way to get to other human beings without having to go through the established commercial channels which inevitably distort what you're trying to say. They may not distort 100% of what you say but they distort enough so that more and more people feel that they just have to go outside. Now, to a certain extent this is what I've had to do. If I would have stepped into the usual role of an entertainer I'd be working in nightclubs and getting occasional television jobs, occasional movie and other jobs. But a long time ago I decided I just didn't want to cooperate that much; sure, there have been times that I occasionally would. There've been times that I've put out records I've tried to get played on the radio, tried my best. And sometimes I've succeeded, usually through a song of mine gets on radio through someone else singing it; like the Byrds singing 'Turn, Turn, Turn,' or Trini Lopez singing 'Hammer Song' or Marlene Dietrich doing 'Where Have All the Flowers Gone?'...

I think that the wonderful thing about America now is that it is still possible to get these extra-curricular activities. I think that we should also face up to the fact that they still are extra-curricular. Neither you nor I are reaching the big mass 90% of the American population. This 90% looks at T.V. One reason that I'm trying to get on T.V. is that it isn't enough to sit back and say, 'Well, T.V. is for slobs so I'm not going to worry about it.' This is like saying I got a swimming pool so I don't care if the river is dirty. Anybody that is foolish enough to swim in it, let them swim in it. There's a lot of good people in the USA that are still tyrannized by this little box and I think you and everybody like you should be fighting for the right to get on it occasionally. If there was no other publication but you they would have acknowledged you long ago. But you're a little too controversial for them so its safer not to mention you.

HELIX: The Smothers Brothers Comedy Hour was your first appearance on national TV was it not?

SEEGER: The Weavers had a couple of jobs back in 1951 on network TV, about enough time to sing 'Good Night Irene' and say hello and goodbye, that's about it. We didn't get a chance to sing anything hard hitting. That was real breakthrough for me to get to sing on the Smothers Brothers show, especially the second time when we got to do the song 'Big Muddy.' And that one appearance is probably the reason this hall is filled tonight. I've been to Seattle, oh, six times in the last fifteen years and never have come close to filling this hall out these two little shows and the Johnny Carson Show in June helped that. So, with TV, bad as the situation is, only need one leak in the pot to let the water out, and one kid to shout 'The

Emperor's naked' and the secret's out.

HELIX: Have you received many more offers?

SEEGER: No, the T.V. offers are not pouring in. However, I get an occasional job -- not in prime time -- but on the Dick Cavett Show, a daytime program. One thing I have decided, that if I do get on T.V. I've got to stick to my guns and demand the right to sing the songs that I want to sing. It might be a love song, it might be a lullaby but it might be something that touches on a sensitive area like Vietnam; I've got to have the right to decide what I think is appropriate, which is what I've done everywhere no matter who I've sung for -- the right, left, black or white or anything.

HELIX: What about the 'blacklist'?

SEEGER: Well, the blacklist in the fifties was a very definite thing and it consisted of names of anybody who refused to cooperate with the House on Un-American Activities. Now it's more vague -- you might call it a "grey list." There probably is not list even but just a general fear by television to get involved in controversy. Frank Lloyd Wright once said, "There is nothing so timid as a million dollars." T.V., with its tens of millions of dollars tied up in business, is also afraid to rock the boat. The television picture, to my mind, is one of the biggest scandals in all America; it's as much a scandal and shame as the pollution of our rivers and lakes. Something that every American should be concerned about, here we have this really miraculous means of communication and 95% of the time it's wasted on triviality. If I knew a housewife who had a limited food budget and I found she was spending 95% of it on coke and candy, I'd say she wasn't feeding her kids a balanced diet. And if she came up to me and said, "Didn't you know last week I gave them some salad and some meat?" I still wouldn't. I feel the same way when someone comes up to me and says, "Didn't you know that good program was on TV last week?" There's an information gap in the world. It's growing by leaps and bounds just as the gap between rich and poor and for similar reasons. The normal economic processes are every year increasing this information gap. And this is going to be hell to pay. If people think they've seen a little bit of hell this year, they haven't seen anything compared to what's going to happen, if we don't start narrowing this information gap. America's full of scientists who are desperately pessimistic about the future of the world because they don't see any way to get the information to people.

Have you read Paul Ehrlich's book THE POPULATION BOMB? These guys are trying to write books to let the world know what some of their problems are. The problem is of course that only 5% of the population reads books, and the other 95% are looking at the screen. I wrote Ehrlich a letter. I said I'm an Ehrlichist, I'm with you but you've got to get on TV -- demand the right to get on TV. This air does not belong to the highest bidder, this air belongs to the American people, all of us rich and poor, black and white, and right and left, and right and wrong, and upside down

and all. Somehow we've got to blast that screen loose and if somebody says well whose going to pay for it, this is the lousiest excuse I've ever heard of in my life. Outside of the U.S. Army there is no field that wastes money like television. The first thing they could do is set aside twenty-five per cent of prime time in every city as the public sector of TV broadcasting. Then they could have an election every year and it would be a hotly-contested election for a city wide or region wide TV conference. This election I think should be by proportional representation. The whole idea is; when you've got a couple hundred or thousand people in one room arguing about what kind of TV there should be, there would be representatives of all different sectors of the population, so that if there is five per cent of the country wants to hear more classical music let that 5% be represented here. Then at this yearly annual TV conference for every region you could set the proportional hours of how this 25% of prime time is going to be used. If five per cent of the people elected wanted to hear classical music then 5% of this 25% would be for some sort of classical music. So people who like to see chamber music or whatever it is could see it on TV. Likewise if 2% of the electorate wants to have some kind of revolutionary information whether they're 2% of the time every week. May not seem like much but it would be about a thousand per cent more than any of them get right now. Let's see, what would 2% of 25% of prime time, 25% of prime time would be an hour a night if you only have one station, if there were two stations in town it would be two hours every night, if you have three stations in town.... How many stations in Seattle? Five! Oh, well, that would be five hours a night that you'd have and you've got seven nights a week. If you have five stations, that's five hours a night seven days a week; there's 35 hours. If you only had three per cent, that's one hour a week. One whole hour a week just to talk about revolutionary ideas.

HELIX: So you think the communication gap that exists can be solved by this use of television?

SEEGER: If the communication gap can be solved, I think it can be solved by TV or some other very different means of communication.

All kinds of things you could teach, things that radio hasn't been able to reach because radio is strictly through the ear.

So I'm hot on the subject of TV these days. I wrote an article for VARIETY magazine which includes a great deal of what I just told you. They were nice enough to let me write a few words so instead of writing about folk music, I wrote about T.V.

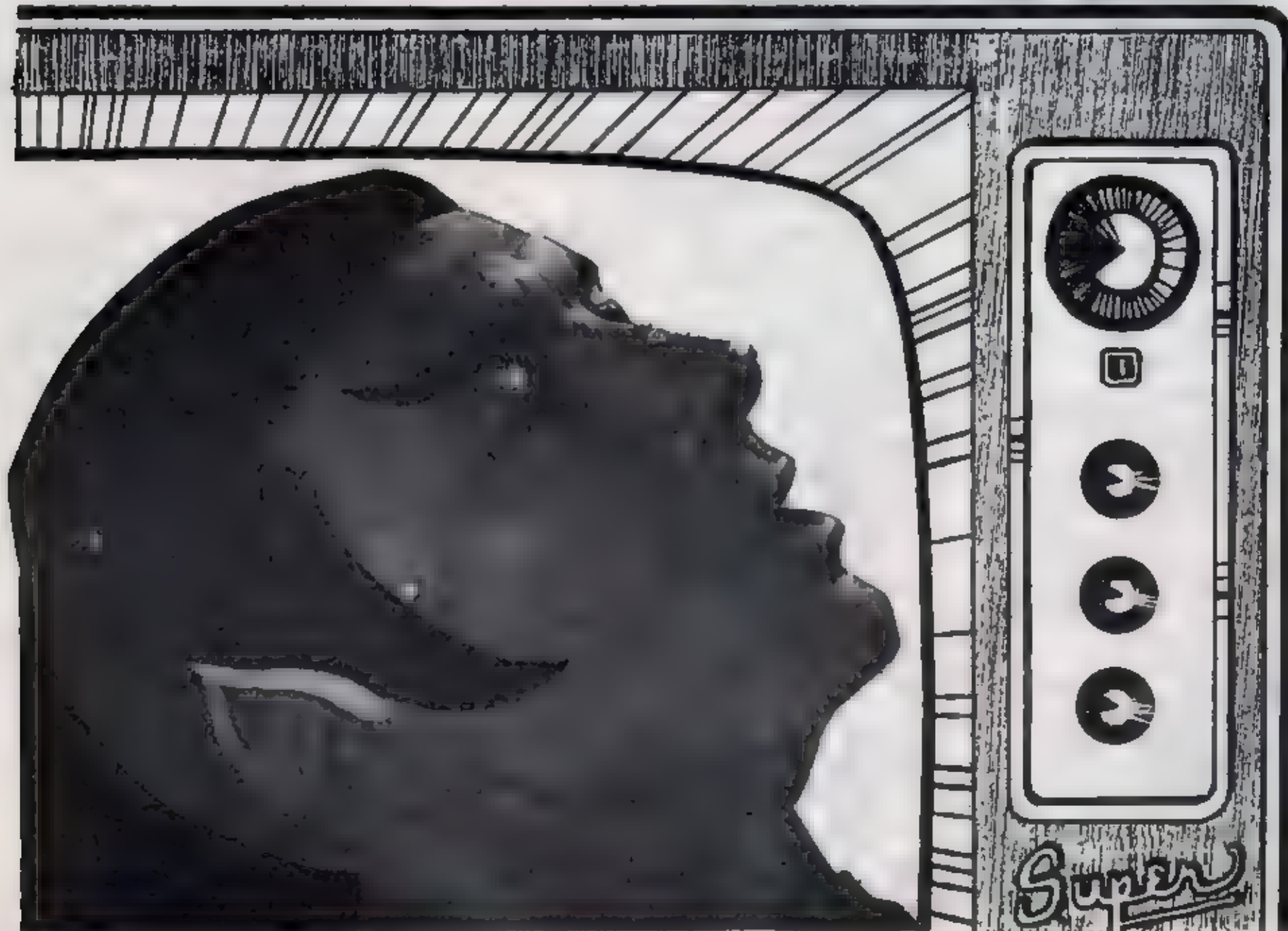
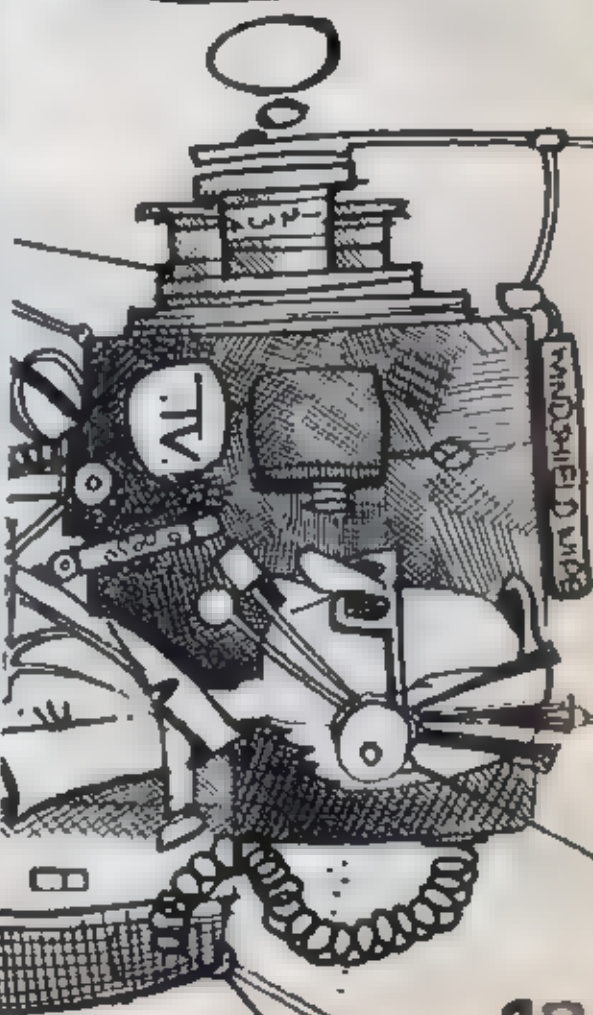
HELIX: It's strange to hear of television being used as a strengthening factor in communication while here in America it singlely destroys so much verbal intercourse.

SEEGER: Yes. The VARIETY article starts off talking about a slick trick the old Roman emperors used. While their armies were off conquering the world they gave the population at home bread and circuses to keep them quiet. America has T.V.

The desperation a lot of people feel nowadays is the inability to communicate. They say, "If you won't listen to words maybe you'll listen to this brick." Somehow we've got to get people to listen so they can know how desperate the situation is.

HELIX: I ran into that situation just the other night. A member of the staff who is running for state representative was invited by teachers to speak to the students. His appearance was cancelled by the school (a local high school) board. The issue was to be discussed at the school board meeting so about forty students showed up to defend their position. The director opened the meeting stating that the issue would not be discussed, and went on to talk about the budget for an hour and a half.

SEEGER: Then when a stone gets thrown through the school board window they can't understand why. Shit.





CHEAP THRILLS

BIG BROTHER  
& THE  
HOLDING COMPANY

CHEAP THRILLS

BIG BROTHER  
& THE  
HOLDING COMPANY

BOYD  
GRAFMYRE  
BRINGS TO  
SEATTLE  
FOR LAST  
APPEAR-  
ANCE AS  
GROUP

NOV  
29

CHEAP THRILLS

BIG BROTHER  
& THE  
HOLDING COMPANY

CHEAP THRILLS

BIG BROTHER  
& THE  
HOLDING COMPANY

NOV  
29

ADVANCE  
TICKETS  
NOW

4303 UNIVERSITY  
Way N. E.  
is count records inc.  
PHONE ME 2-2353  
\$5.79 LIST NOW \$4.29



CHEAP THRILLS

BIG BROTHER  
& THE  
HOLDING COMPANY

CHEAP THRILLS

BIG BROTHER  
& THE  
HOLDING COMPANY

A collage of various comic book panels and advertisements. The panels include:

- "PLAYIN' AN SINGIN' FER VIEW THE FOLLOWING TUNES"
- "COMBINATION OF THE"
- "I Need A Man To Love"
- "SUMMER TIME"
- "JANIS JOPLIN VOCAL"
- "DAVE GETZ DRUMS"
- "PETER S. ALBIN, DRSS, GRIFF"
- "JAMES BURLAY, GRIFF"
- "TURTLE BLUES VIBES! COURTESY OF BARNEY'S BEAVER"
- "HELL'S ANGELS PRISCO"
- "LIVE MATERIAL RECORDED BY BILL GRAHAM AT BILL MOORE'S AUDITORIUM"
- "SAM HOUSTON ANDREW III"
- "GUITAR & BASS"
- "ART & GRIFF"
- "WE SWEET MARY"
- "BALL AND CHAIN"
- "VICTORY OF MY WEAR"
- "JANIS JOPLIN VOCAL"
- "SUMMER TIME"
- "I Need A Man To Love"
- "COMBINATION OF THE"
- "PLAYIN' AN SINGIN' FER VIEW THE FOLLOWING TUNES"





**HUMP Hair Pins**  
5 Sizes - 5¢ and 10¢ Everywhere

These movements which stand in contrast to all authoritarian, and therefore essentially conservative youth organization, celebrate life and freedom, and an end to the crushing restraints which have characterized much of previous history. The fascist and the fascist minded work upon fear, champion the state, pray with hatred and bigotry upon others, constantly work to intensify the inhibitions and the mechanisms of inhibition in the individual. Wilhelm Reich has said, "To touch the truth is the same as to touch the genitals." To this must be added: to touch freedom is to touch the genitals. To measure the human value of a movement we must see how much it liberates us for greater pleasure and freedom, to measure the evil of a movement how much it reinforces authority, restriction, inhibition, and frustration.

#### MEXICO

Mexican students have agreed not to be openly violent, for the time being. Meanwhile, Uruguayan workers held a 24-hour general strike September 24, to express their discontent over the government's wage freeze and its "urgent security measures" aimed at repressing the people. The sixth in three months, it brought most of the country to a standstill. Workers occupied two factories.

#### TO THE FRONT

Salute or Fight order killed. General Stone in Nam claimed to be sending rear area non-saluters to the front. After its report in the national press, evidently General Abrams overruled General Stone, maybe because Stone didn't salute him?

#### PUERTO RICO

More than 20,000 Puerto Ricans converged on the town of Lares, September 23, to celebrate the centennial anniversary of the armed struggle for Puerto Rican independence. El Grito de Lares was the first act of insurrection against Spain, in 1868. In 1968, the government-sponsored independence day was held on July 4, and not September 23. The 20,000 were mobilized by the independence organizations; MPI (Movimiento Pro Independencia) and FEPI (Federation of High School Independencia). The crowd especially cheered to vocal support given to the Comandos Armados de Liberacion, a guerilla group, by the Secretary General of MPI; Juan Mari Bras.

#### DEFENSE CONTRACTION

Science magazine has recently reported (20 Sept.) that DOD is beginning to question the renewal of contracts with investigators who are publicly critical of the Vietnam war. Although only isolated incidents now, they might escalate, as the legislators are now aroused by protest against classified research. They are said to be taking care not to increase tensions with university researchers, since "...close liaison with the universities is desirable against the day of total mobilization." It's mighty weird that these profs haven't cancelled their grants, isn't it? Especially when the Pentagon admits of their military value and their usage in Vietnam.

#### RIOT

Violence erupted in D. C. on the 8th when a cycle cop killed a Black, who was allegedly resisting arrest for a pedestrian traffic violation. A massive show of riot cops stopped the scene. Things also broke loose recently in Roxbury, Mass., and York, Pa. The former was started by high school kids walking out and the latter by cops with dogs attacking a sports crowd.

#### DROPOUT

Major Lewis Olive, a Black West Point graduate, recently resigned the Air Force, because of the discrimination Blacks face in the service, and so he can work for civil rights.

#### IVERSON CON'T FM. P. 9

fete, to live outside of dead time and to act without obstacles..." and another wall slogan proclaimed, "The more I make love, the more I want to make revolution." The mood was joyous, anti-authoritarian, anti-puritan. The major vehicle of student action, the movement of Mar 22 was anti-hierarchical and anarchist in its structure. It was an organization with no members, and no membership cards. When in June the government ordered it dissolved it simply continued its activities. It is very difficult to destroy such an organization whom do you arrest and what do you charge them with? The Marxist of the authoritarian varieties were unable to capture control of it. After years of the stagnant and dull leftism of the Communist Party the revolution of freedom was in motion in France. Utopia is on the agenda. Two Marxist scholars reported, "anarchism faced no serious competition in the student movement."

In West Germany, the German S.D.S., Sozialistischer Deutscher Studentenbund, expresses the anti-authoritarian bias of the whole of the young left. The savageness of the attack upon them by the establishment can be measured by the fact that even attempted assassination has been used. They have developed such novel institutions as the "critical University," a university embedded in the official university whose function is a continuous challenge of that institution.

In Soviet block countries the same tendencies can be discerned although more restricted and circumscribed due to years of totalitarian structure and traditions. Both in Hungary in 1956 and in Czechoslovakia this year the student inspired risings have had as their mahor slogans not a return to capitalism, but socialism with democracy - goods and freedom. In the Soviet Union itself, in spite of the freeze following the Kruschev thaw, agitation continues among intellectuals for freedom. This "soul hunger" is well expressed by Yuri Galanskov, one of four youthful intellectual arrested last year under article 190 of the Soviet penal code, in this poem:

O scarlet blood of rebellion!  
Go - finish up smashing  
The rotten prison of the state!

Heaven!  
What I am doing I know not.  
If only I had a retributive knife!  
Look where, black or white,  
Someone has splattered a lie.

I fall  
I fall And am raised,

And half in a maze  
half in sleep  
I feel the stir of the human  
Flowering inside me.

This is me -  
Calling to truth and to mutiny,  
No longer wishing to serve.  
This is me  
By laws chained.

I shout out my human manifesto!

**HOT FOR STRAIGHTS**

Our Black-Light poster cellar is recommended for mature audiences only. No-one under 18 admitted without a gaurdian.

DAILY: 11-5:30, WED. UNTIL 9:00, SUNDAYS Noon to 5:00

**VIVEY'S**





GRABBING THE NEWBORN 2:84 AND A PISTOL FROM THE CLOSET, ORESTES FACES DR. SCHWARZHERZ.  
CONTINUED...



# UNCLASSIFIED

LOST AT Iton-coin purse with bread and keys-Pat at At 2 6982

AVAILABLE PLAYBOYS with playboy pads and sportscars want to meet swinging girls EA 3 8476 or Ea 97309

THE CARDS can see into you and your future! Readings by Gypsy-Years of experience SU 9 2230

THE MEDICINE Show Tavern 119 Pike St. needs 3 groovy chicks to help push beer. Inquire in person after 7 pm

WHITE SWINGING couple with liberal interests, would like to meet colored swinging couple with liberal interests. Write E&B Box 7169, Seattle, 98133

1956 CHEV Belaire hard top \$300 or make offer Hank at Helix EA 20443 or Evenings Ea 2 5059

RALEIGH 3 speed bikes 1 girls and 1 boys good condition cost \$70 new will sell for \$30 each....call Hank at Helix....EA 2 0443 or Evenings EA 2 5059 c\*\*\*

UPTIGHT IN Tacoma? Stop in 7 night a week at the Shelther Half, a friendly coffee house, 5437 South Tacoma Way, good music and snacks

GIRL BLUES singer call Susie EA 2911 or Ea 4 9697

AMERICANS FACING the draft and soliders dissatisfied with the military life are invited to write to the following address for information on immigration to Canada: Stuart Roche, The Southern Onatrio Committee on War Immigrants, Box 155 Station E Hamilton, Ontario, Canada

SEVERAL MEMBERS of Helix staff are looking for a home (large preferably) near the Helix anti-iffuce to rent and keep clean free from landlordly anxieties. If you are moving soon and have a sober cool landlord please consider us as your homely successors.

URGENTLY DESIRED--I handmade with love, leather purse "borrowed" from a blue chevy at Robin Tav' Sunday night. Please have compassion and return to Robin or leave at Helix. No questions asked. REWARD OFFERED. Much sentimental attachment.

TO GIVE away, two orange and white kittens, EA 9 3527, early afternoon or eve

FIGURE MODEL wanted, \$25 per hour, PO Box 1402, Everett, Wash. 98201

YARD WORK, we'll keep your grass short if you don't mind our hair long. Skilled maintenance men available. ME 2 2522.

YET ANOTHER secret, friends, there's more to North Bend than meets the eye. Anything of value that any human being really needs can be found there. It may not appear on the surface, but it's there. It might spook the natives if you go there with long hair and an earring, but you can send a straight man to North Bend for anything, and nothing but good will come of it. Just don't try to get further information from anyone but me. Anyone smart enough to know who wrote this copy will know how to reach me.

ED K. Call or come home. Everything will be alright. Mom

NEED DRAFTING tables, broken OK, Headquarters 3250 Eastlake

C&L WEST Coast largest weingers club seeks new members, couples, and singles, write CLPUB PO Box 83, Lynwood, WN

21 Year old bassist looking for group, own equipment-call Fridays, Saturdays or Sundays PA 5 8793

FREEDOM ADVOCATE, renting room, will hire female on Capitol Hill to prepare meals-at her residence. Will pay for service. Contact Mike Blaine-EA 3 8570 After 6:30 pm

LIKEABLE QUIET guy wants to meet following type gal: young, intelligent, inspiration, talented. Be so and call Will MA 2 6394

THE SECRET is, the defenders of the establishment are as sick of it as you are. You who like to make money without losing your freedom can help me help some of them get out of the trap. It really works....a nice, clean business where everybody does his own thing, and everybody has all the money they need. Call Peg, ME 2 2552

THE MEDICINE Show Tavern 119 Pike St. will start auditioning local blues groups begining Nov. 1st call MA 2 9672

DRUMMER WANTS to work with electric pianist, guitarist, bassists. LA 4 9246

1939 INTERNATIONAL truck, camper 1/2 ton pickup ex. cond. inside and out \$275 or best offer....LA 4 5380

ONE CHICK will trade free board and room. Exchange light housekeeping. Can work out-or school. Will consider woman with small baby. ME 2 7257.

SEX ORGIES: If your (M&F) thing includes fun in the flesh and your are 21 or older you need our groovy monthly. Rush \$5.00 for years membership to: The Swinger, Box 74607-H, Hollywood 90004

SWAPPERS ATTENTION! Find or swap sex partners. Groovy club membership for one year includes hundr d \$5.00 today gets all. THE EXCHANGE' Box 74607-H, Hollywood, 90004

FIFTY DOLLAR apt. you fix. Gay males only. 30+ GI 4 0957

MIDDLE AGE man wants to meet swinging female age 18 to 40 for big fun Box 913 Everett, Wash.

I'VE GOT another secret, friends, and this is deadly serious. Nothing can destroy truth, and only fools try. Will all the fools running around trying to shut me up take notice; you can shut a person up. You can't kill a principle. Peg's People is for real.

LONESOME GUY would like to meet girl 18-26, for sex, grass, etc. Call John Reynolds LA-29831 in A.M. or late pm.

## LETTERS

### CROWLEY AMBIGUOUS.

Douglas Steere  
13025 Bel-Red Rd.  
Bellevue, Washington

October 9, 1968  
DEAR SIRs:

Walt Crowley does not deserve to be taken seriously. He has presented himself as a young man deeply concerned with the real social issues of today, so conerned in fact, he has felt compelled to sacrifice himself for the good of all. He has decided to seek admittance into that same anachronistic, corrupt, hypocritical [sic] institution he so soundly denounces. He will run for office and work with others there to uphold that greatest of all American institutions - democracy!

Mr. Crowley states that the present social system, administration and industrial complex is outdated, "reactionary and ruthless." The present institutions are so obsolete that they are the cause of the social ills which have befallen us. Their inflexible reluctance to change has divided our society wreaking violent dissension. [sic] Immediate radical change is mandatory, he says, which will rapidly obliterate these old instituions. Double-think. Walt Crowley therefore proposes to work from within to destroy that same institution which he knows is bent on its own self-preservation. He will work with the masters and the offspring of our grand bureaucratic institution - to replace the same! He will persuade that archaic, reactionary body to do something which he admits it is incapable of doing; namely, changing rapidly and radically.

Does he expect to infuse our present statesmen with a spirit of revolution? Does he believe that America's present institutions will of their own volition replace themselves, while they at once fight viciously for retention of the status quo? If so, he shouldn't be taken seriously.

On the other hand, if Crowley's political observations are no more than the flatus he describes them, then he becomes another typically misdirected, ambitious politician full of platitudinous Americanisms that never were true. His charge that "America is schizophrenic" would apply to him. His equivocal, inconsistent position on drugs would satisfy no one, and only reflect his supremely ambiguous behavior after stating "it makes no real difference how we act."

Respectfully,  
Doug Steere

## HUMP

"DEAR ABBEY:

I am having such a bad time. In Seattle the other day these bad people came to my party and said the nastiest things. And it has happened other places too. They say I should stop the war, our family should stop shooting nig... that is rioters. They wanted to arrest me.

Abbey--they used a BULL HORN, no bull, sorry.

You can see why I am so upset. It is extra hard for me because I have always been so poor. That Dicky across the street used to be called Poor Richard, but now he is in the chips. I haven't got half the stuff he's got, not half.

Of course people think I can always play with Lynies things. His side of the family is really rich since what happened to Jack, and Jack owned almost the whole country.

But they don't really know Lyn. Not like I do. With him its no fun. He is not just Up-tight he is tight, period. I never get to play with big boys or with any really nice things, just what's already worn out and broken.

And you know, it's really his fault, all this trouble. Not mine. He sent all those troops, not me. Every day it seemed they were flying off somewhere. And I didn't even get to go to the airport to say goodbye. Jack used to take John-John everywhere.

Still, I can't be unjust. He had to do it--we might even have to send more troops and more cops yet - just between us.

But why can't he be big about it like I would be? He is blamed for so much already that he wouldn't even notice a little from me, if he weren't so touchy. But look what he did to poor Barry. And all of Jack's old friends. There is so much to worry about.

At least Georgie is poorer than me, I think. But he is so mean - suppose he teams up with Dickie? Do you think if the election goes to the House, Dickie might just let me keep my same old job? But I am wandering.

What really get to me is all these hoodlums and hippies. The white ones are just about as bad as the Black ones. (I hate prejudice.) Abbey, they are really anarchists. That's from an- archos - without a ruler. Even a poor boy can know a little Greek. How do we get back our law and order? Things are desperate. Please help me.

Hopefully, Hubie."

NEXT CHAPTER: An answer for Hubie.

## HELI

## MUTINY

I thought you might be interested in a military letter our regimental commander dis- seminated to us. He has, basically, informed us of the revocation of freedom speech, assembly and press; as pertaining to military personnel. The ACLU, Bond-ASU, the Ally, The Vietnam GI, etc. have been informed and received a copy of this letter. They are initiating action, as I have received written or verbal correspondence from the first two to this date. (Oct. 8, '68).

AETDR-CO

SUBJECT: Dissident Activities

TO: Commanders of Major Commands and Units and 1st Squadron, 18th Armored Cavalry

1. It is a violation of both federal and military laws for a soldier to advise, counsel or urge insubordination, disloyalty, mutiny or refusal of duty by military members, or to attempt to cause such disaffection among military members. In addition, the distribution of written or printed matter which advises, counsels or urges insubordination, disloyalty, mutiny, or refusal of duty by military members is prohibited.

2. Members of this command are warned to avoid these actions and against making public utterances designed to promote disloyalty or disaffection among the troops, such as praising the enemy, attacking the war aims of the United States, or denouncing our form of government.

3. No member of this command will disseminate, distribute, communicate, or post material or publications whose subject matter promotes disloyalty or discontent among the troops, nor will they attempt to gain the sympathy of persons for or their membership in organizations which advocate dissention and disaffection in the military service. Information of such activity will be reported immediately.

4. This letter will be brought to the attention of all personnel and will be included in the initial briefing of all newly assigned personnel. A copy will be permanently posted on all unit bulletin boards.

G. V. Reberry  
Colonel, Armor  
Commanding

U. S. Judge William T. Beeks  
Federal Court Building  
Fifth and Marion  
Seattle, Washington

Judge Beeks:

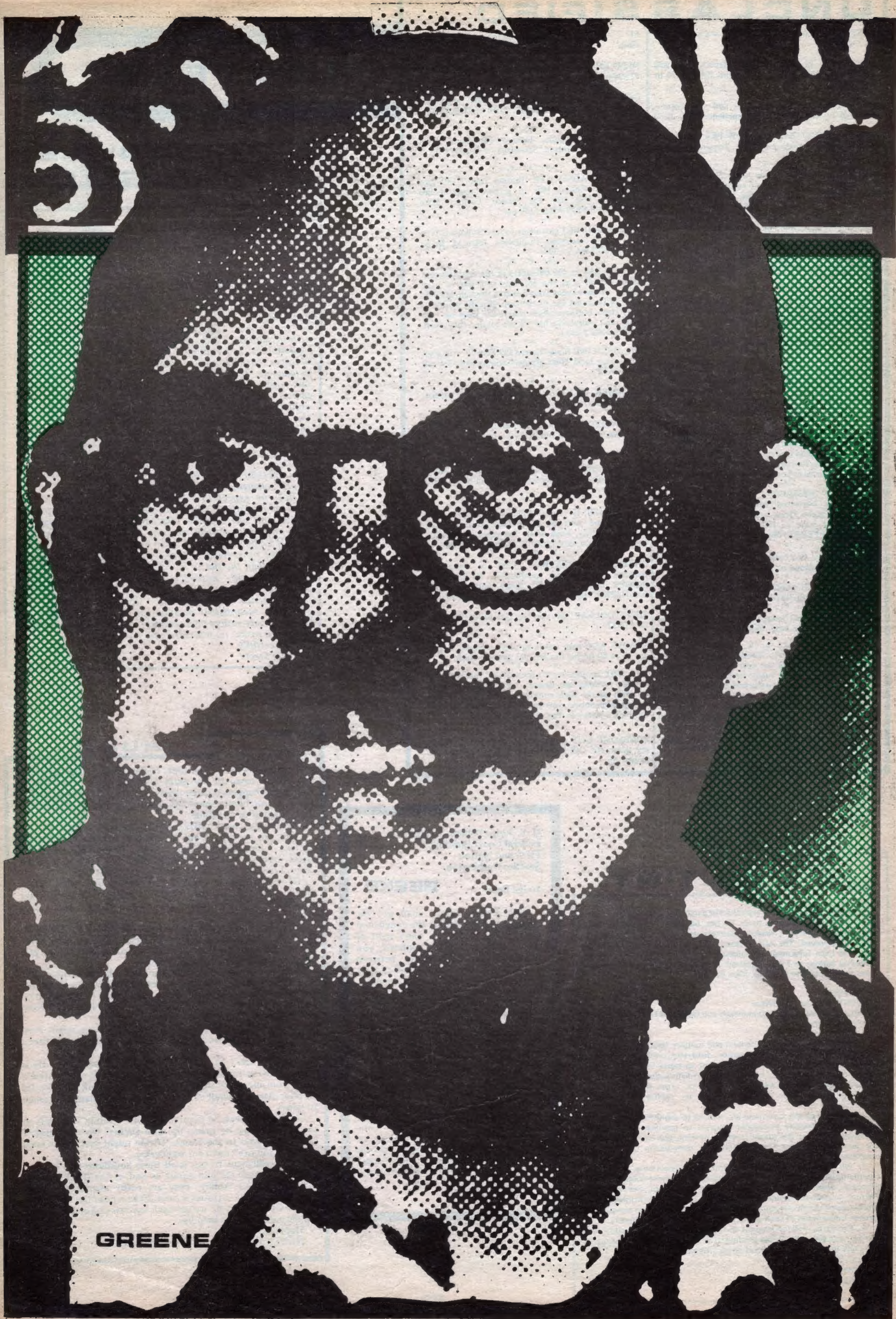
## BEEKS

Bob Casey is not, shall not be, forgotten. After telling the courtroom on October 4 that no one's right of free speech was to be violated, you proceeded to differentiate between Casey and Leavy on the basis of their political work and statements. Draining every drop of dramatic advantage from the differing portraits you drew of these two young men, you then purported to reward Casey for being apolitical. Now the truth is out: Casey is shipped off to prison anyway - with the "hope" that he can spend a year in Alaska if he "proves" himself in prison.

Neither shall you be forgotten. There is a history being written, and you can find your name under the chapter called "Atrocities." Your hands are red with the blood of Vietnamese. Under the robes, you are one with the murderers, Judge Beeks - your protestations to the contrary.

Sincerely, but not yours,  
TRIM BISSELL





GREENE